

# Central-Blatt and Social Justice

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## The Future of Christian Charity

Last Sunday<sup>1)</sup> we read out to the people, as the Church directs, the first letter of the beloved disciple St. John, where he says: "He that hath the substance of this world, and shall see his brother in need, and shut up his bowels from him, how doth the charity of God abide in him?" And I could not help the reflection that the words express something which was a tremendous motive-force with the early Christians and has dwindled almost to a conventional pious exercise with us Catholics of today.

Christian charity began as a passion for justice, an insistence upon a fair deal at any rate as regards the necessities of life. Not so much on general social grounds, but as a personal issue for each Christian with his "neighbor". It was the spirit that flames in Our Lord's parables—"I was hungry and you gave me to eat"—Dives and Lazarus—the Good Samaritan, and so on. The Christian simply could not rest content living in comfort—felt ashamed of it—while others were suffering want. Hence that immensely significant gesture of the voluntary community of goods in the Church at Jerusalem. As a practical plan it failed, but it set the keynote for all future ages. Today we must look back to its inspiration as much as ever before.

"Seek ye first the Kingdom of God and all these things shall be added unto you." There never was any need for distressful poverty, if only men had recognized their true relationship to each other as children of one Father in Heaven. Never until the last few centuries did Christians *acquiesce* in the existence of poverty.

As soon as the Church became a dominant energy in society, Christian Charity took on the aspect of a permanent movement in favor of social justice. Everybody understood that the fruits of the earth were meant by God for the benefit of all, and everybody understood that they were badly distributed by the ordinary human arrangements (because of original sin, said the Fathers of the Church). So Charity became the Church's standing attempt to re-establish justice by voluntary methods. Alms-giving, church-building, hospital-endow-

ing, education, bridge-building—all kinds of "public works", as we say,—were carried out as charities or penances by those who had plenty of money, because the Church gave them clearly to understand they would lose their souls if they didn't.

Something happened in the sixteenth century, as we all know; and when the dust of that earthquake had cleared away there was not much left of Charity in the old grand sense. Some of the Saints still had a keen sense of injustice about life's inequalities, and big ideas of what charity could do to right them. But somehow there seemed to be more and more things to invest money in, and less and less money to give away to the poor, and more and more poor to give it to, for the financiers were inventing their game of credit-creation. Charity on a large scale went out of fashion, except when some rich man fancied that way of gratifying his sense of power.

Indeed, with all the changes of modern times it is impossible for private charity to cope with the needs of the poor. Already during the Reformation, the Spanish theologian Vives had seen that the care of the poor must be a responsibility of the civic authorities, because only they can command the necessary resources. But the civic authorities have always been hampered because they never have enough money, having unwisely let the money-power slip into the hands of the usurers. Consequently poor-relief by the State has always been grudging and mean, as we see in the case of the English Poor Law.

If there ever was any financial justification for this Bumble-attitude to the poor, there is none now. Everybody knows that God has provided plenty for all, plenty of whatever is necessary for human life. The old Catholic teaching demands that everybody have their fair share, and the only practicable way of doing this nowadays is (in the language of economists) to issue credits directly for consumption.

In St. Vincent de Paul, and his nineteenth-century disciple Ozanam, we can study the Catholic idea in transition between the mediæval and modern cultures. St. Vincent financed his multitudinous enterprises by begging from the King and from the rich and powerful; in short by persuading the civil authorities to do

<sup>1)</sup> In the octave of Corpus Christi.



their duty to the poor, and that should be the main business of the Church in modern times as far as financial charity is concerned.

But there is something far more important than money, and that is personal service and devotion to our neighbor who needs our help. St. Vincent provided for it by his Sisters and Ladies of Charity, Ozanam insisted on it above all things in the spirit of the S. V. P. That is the real Christian and Catholic Charity that will never be out of date, that will be needed just as much when everybody has enough money as it is needed now; perhaps indeed it will be needed far more.

FR. F. H. DRINKWATER  
Birmingham

## New Deals, Past and Present

### VI.

Repeatedly in the course of the past twelve months the organization of industry and commerce contemplated by the NRA has been compared to the Guild System. There is no or but little warrant for this contention; the opinion is, in fact, largely dictated by fear and neglects to take into consideration both the President's intentions and the provisions of the codes.

Mr. Roosevelt is not a reactionary; he has no thought of resuscitating an institution which passed out of existence in the 18. century because men failed to adapt it to the economic needs of an expanding industrial and commercial world. His intentions are those of a Progressive; a man of Senator Norris' type is more akin to him than Senator Glass, although the one is a Republican (nominally) while the Virginian represents a Democratic constituency. The *Economist*, of London, has correctly sensed the President's intention to save Democracy and perpetuate the existing economic order, not by having recourse to reactionary measures but by promoting what has come to be known as Progressivism.

Discussing the New Deal, with the volume on "America's Recovery Program" for a basis<sup>1)</sup>, the English weekly arrives at the conclusion: "The President's example of courage and resolution within the framework of a democratic constitution is, for instance, the strongest antidote the contemporary world has to offer to the poisons of violence and autocracy, and all who believe in the future of liberal civilization must be profoundly thankful to President Roosevelt for the spirit he has put in Democracy." And while the writer concedes to him "solid achievements"—the relief of suffering, the inception of reform, the first installment of recovery—it is in the following sentence his praise reaches the

pitch of a paean: "In many directions President Roosevelt has indeed done the work of a generation of progressives, and there are few who would deny him the claim to be one of the great Liberal leaders of the modern world."<sup>2)</sup> Evidently then the fear of the New Deal imposing the old Guild System on the country is without warrant.

Nothing akin to the Guild System is in the mind of modern Liberals; they are rather the disciples of the Arm Chair socialists who look to the State to eliminate or rectify, as the case may be, the faults of the existing economic order. They desire, before all, to see labor protected against the worst results of a system, to the detrimental effects of which on the laboring masses it is impossible to remain blind. The rank economic inequality it has created, causing destitution, increased criminality, social unrest, a perpetual class struggle, evidently threatens the accomplishments of a political and economic nature attained by the class which, in the 18. and 19. centuries, led the revolt against the then existing order of things. Convinced that any appeal they could address to "business", to deal more fairly with their competitors and labor, to take to heart the welfare of their fellow citizens as well as the public weal and the future of the Nation, would fall on deaf ears, these reforming Liberals, or Progressives, concluded the State alone could remedy matters. The same State, to which a former generation had, in the name of the Natural Law, denied the right to interfere with the economic affairs of its citizens. Hence Whitebread's Bill for a legal minimum wage was, in 1796, thrown out by the British Parliament and the right of the landowner to underpay labor became firmly established in England, together with other iniquities of the liberal system.

In spite of its notorious shortcomings, men believed in it and visualized an era of progress granting plenty and happiness to all. Ultimately the British system, so favorable to moneyed capital, was enthroned in every part of Europe capable of sustaining industrialism. With what results, the present economic condition of the Old World demonstrates. Our own country, the very Constitution of which is, at least in part, founded in the doctrines that gave birth to political and social Liberalism, imitated the glorious example of England, and, consequently, some of the worst conditions of the unrestricted regime of British industrialism were, if not reached, at least closely approximated. In time, we also discovered the necessity of applying the remedy of social legislation to the evils of industrialism, and Progressives have been in the forefront of the fray, unjustly and bitterly opposed at times by the "interests". But while these neo-Liberals, or

<sup>1)</sup> A collection of lectures del. at Swarthmore College by A. A. Berle, Jr., and others.

<sup>2)</sup> Loc. cit. June 16, p. 1300.



Progressives, did not disdain the remedies of State Socialism, there was really nothing in the reforms intended by them to ameliorate the condition of the wage-working masses to suggest fundamental changes of existing political, social or economic conditions.

The remedies suggested and promoted by them to cure the existing social and economic ills remind one of certain medicines or applications popular in former times. As, for instance, the laying on of the hair of the dog to cure the dog's bite. Palliatives were to be liberally applied by the State by means of labor laws, and, before all, through a complete system of social insurance. Since all this was to be added to free schools and textbooks, and what not, the existing System would, after that, function smoothly and to the satisfaction even of finance and industry. But, after everything had been said, the leopard was to retain his skin whole—only the spots were to be removed! Except that some of the more radical Progressives thought, and still think, an evolutionary process must in the course of time carry the country into a mild type of collectivism. This is the Scylla some Progressives would wish to avoid; to their right there lies Charybdis—the corporate, totalitarian State. The President seems bent on pursuing a middle course. He believes, as the *Economist* points out, “in the future of liberal civilization.”

On an important occasion Mr. Roosevelt has stated, in a manner that even he who runs should understand, the purpose of the National Recovery Act. Addressing the General Conference of Code Authorities and Trade Association Code Committees at Washington on March fifth of this year, the President declared:

“The National Industrial Recovery Act was drawn with the greatest good of the greatest number in mind. Its aim was to increase the buying power of wage earners and farmers, so that industry, labor, and the public might benefit through building up the market for farm and factory goods. Employer, wage earner and consumer groups are all represented, on its boards, with the government; all three groups, with the government, must have the interest of all the people as their main responsibility.”<sup>3)</sup>

These statements, we are convinced, express the President's sincere convictions. They constitute his program, in fact. On the other hand the first two sentences of this so important declaration contain nothing contradictory to the theories of Adam Smith or the other earlier disciples of economic Liberalism. These men were thoroughly convinced they were inaugurating a new period of human history, one granting Liberty, Fraternity and Equality to every man, every human being white or black. They were

firm in the belief that they had discovered in the Natural Law a determinative principle, the adoption of which would automatically result in the very condition Mr. Roosevelt now is intent on bringing about, according to the statement quoted above.

History has proven the philosophers of the 18. century wrong; the world did not, as the Physiocrats had presumed she would, find her way alone. Once society had been dissolved and changed into something resembling a dune of human atoms, engaged in an unceasing economic struggle, economic anarchy and exploitation of the economically weaker by the strong resulted. Socialism and Communism are but the reaction to economic Liberalism; both err in that they submerge the individual, glorified by the doctrines of the 18. century, in the huge social organism contemplated by Karl Marx, and some of his predecessors and all of his successors. Collectivism is indeed as much of an extreme as the anarchy fostered by economic Liberalism. Not a few Catholic sociologists have, therefore, declared not merely against the former, but both, and insisted that the existing system should be more than merely purged of its worst excesses. They demanded before all the reformation of society, its reconstruction, in fact. This reconstruction was to proceed from the bottom up; Bishop von Ketteler insisted, healthy social growth always proceeded in such fashion. Mutual- and self-help were likewise to come into play, the State, although no longer the mere night watchman of Liberalism, was not, however, to be permitted to develop into a paternalistic overlord.

Principles of this nature constituted the foundation of the Guild System of old. It was neither legislated into existence by the State nor founded by the Church, as is sometimes claimed. Like Co-operation in the 19. century, it was sired by the Christian spirit of solidarity and the urge, natural to man, to combine with others for mutual help, once cooperation for the attainment of a necessary purpose appears indispensable. The Guilds developed in accordance with the corporative trend of medieval times and were intended to promote the welfare both of their members and the community. They were guided by so simple and fundamental a truth as this—completely lost sight of under capitalism—: the direct purpose of production is the sustaining of human life (our own or another's). For, to quote Saint Antonino, Dominican and Archbishop of Florence: “The object of gain is that by its means man may provide for himself and others according to their state. The object of providing for himself and others is that they may be able to live virtuously. The object of a virtuous life is the attainment of everlasting glory.”<sup>4)</sup>

<sup>3)</sup> Release 3122, p. 2.

<sup>4)</sup> Quoted by Rev. Bede Jarrett, O.P., S. Antonino and Mediaeval Economics. London, 1914, p. 61.



Slow of growth, these functional groups, to a large extent self-governing, exerted a powerful influence on the development of the great medieval communes. They were corporations within a corporation, one and all intended to promote the common good. Human society, consequently, did, for a number of centuries, form "a truly social and organic body," and the "various forms of human endeavor, dependent one upon the other," were, in those days, "united in mutual harmony and mutual support."<sup>5</sup>) Conditions Pius XI. considers indispensable to the welfare of labor and society.

In the course of the 18. and 19. centuries things came to such a pass that "the highly developed social life which once flourished in a variety of prosperous institutions organically linked with each other, has been damaged and all but ruined, leaving thus virtually only individuals and the State."<sup>6</sup>) This condition could not last, labor unions, cartels and trusts are but so many witnesses to the reaction against the amorphous condition of society inaugurated by Individualism. The New Deal is, on the other hand, undoubtedly intended to carry both industry and labor far beyond the existing voluntary groups of producers. As the President pointed out to the General Conference of Code Authorities on March 5th, it is the mandate of the law "To promote organization in industry for the purpose of cooperative action in trade groups and to induce and maintain united action of labor and management under adequate government sanction and supervision." There is a good deal to be said in favor of the purpose this provision of the fundamental law seeks to attain. It is certainly desirable the various groups referred to should cooperate for the common good. But beyond the NRA and the Government, what life-giving and sustaining principle can be depended on to direct the will of each individual and group comprising the component parts of industry to observe loyally, not merely the letter of NIRA and the codes, but before all the spirit of mutuality? To foster interdependence loyally, even when the Code authorities' back is turned?

The President's initial statement of policy contains the following significant declaration: "Finally, this law is a challenge to our whole people. There is no power in America that can force against the public will such action as we require. But there is no group in America that can withstand the force of an aroused public opinion. This great co-operation can succeed only if those who bravely go forward to restore jobs have aggressive public support and those who lag are made to feel the full weight of public disapproval."

But by what standard is public opinion to regulate its approval or censure? If public

opinion were a criterion of right doing, would the country have witnessed the truly shameful economic debacle, the results of which the Administration is struggling with? The President has said well: "We have arrived at the time for taking stock, for correcting manifest errors, for rooting out demonstrated evils." Truly, this is so. But are we, as a people, really ready to do all this? If so, a spiritual reformation must precede any attempt to undertake these noble tasks lest we invite not merely failure, but the danger of being driven from one expedient to another, from measures dictated by opportunism to extremes demanded by the exigencies of the situation and the growing discontent of the mass, inclined to blame the leaders as well as the measures adopted by them for the sins of the people. We are at this time reminded of a certain weighty passage in Quadragesimo anno:

"However, all that we have taught about reconstructing and perfecting the social order will be of no avail without a reform of manners [morals]. Of this, history affords the clearest evidence."<sup>7</sup>)

There existed at one time an order "which though by no means perfect in every respect, corresponded nevertheless in a certain measure to right reason according to the needs and conditions of the time." It perished, "because men were hardened in excessive self-love and refused to extend that order, as was their duty, to the increasing number of the people." Excessive self-love still exists; even to a greater degree perhaps than in the 19. century. The blind greed responsible for the catastrophe of 1929 has not been satiated; the lust for pleasure, one of the chief mainsprings of money-hunger, too, remains unabated. Nor have the "attractions of false liberty and other errors" by which men have been so long tempted to throw off all restraint, lost their glamor. Is it then reasonable to suppose that a new concept of mutual-interest, plus the Codes, will suffice to eliminate the old leaven and establish the New Deal as the incarnation of the ideal of social justice?

The appeal is evidently directed to the economic man: "Employer, wage earner and consumer." Every true reform must address itself to the integral man—a religious being, subject to the Divine law, natural and revealed. The society of the present is a prodigal who has not as yet perceived that "this longed-for social reconstruction must be preceded by a profound renewal of the Christian spirit." It is just this that matters most. "Otherwise," Pius XI. continues, "all our endeavors will be futile, and our social edifice will be built, not upon a rock, but upon shifting sand."<sup>8</sup>)

F. P. KENKEL

<sup>5</sup>) Quadragesimo anno. P. 23, Paulist Press Ed.

<sup>6</sup>) Ibid. p. 26.

<sup>7</sup>) Loc. cit. p. 40.

<sup>8</sup>) Loc. cit. p. 40.



## Adult Education in Eastern Nova Scotia

St. Francis Xavier University is located in the small Cathedral town of Antigonish, Nova Scotia. Although it draws many of its students from all provinces of the Dominion it has as its constituency the seven eastern counties of Nova Scotia. These comprise the Diocese of Antigonish, which has a total population of 197,115 persons. The people are predominantly rural and mixed farming is the staple form of agriculture. The mineral industry ranks second, there being over 900 square miles of coal area in the counties of Cape Breton, Pictou and Colchester, with about 11,000 miners engaged in this industry. Next in importance comes the fishing industry. In addition to its other fisheries, Nova Scotia has a large portion of the most productive lobster regions to be found anywhere and exports large quantities of fresh lobsters to the Boston and New York markets and the canned product to Great Britain and France. Lumbering is also carried on extensively by the people of eastern Nova Scotia. Practically every farmer owns a woodlot, the sale of lumber from which provides him with an important source of revenue.

Despite the fact that these eastern counties are rich in a variety of resources and that the people have toiled assiduously on the land and the sea, in the mines and the forests, things have been going badly with them during the past half century. Content with performing the hard manual labor of their various occupations, the people of eastern Nova Scotia, in common with those of many other countries, left the business management thereof to individuals who had an eye to their own personal enrichment and advancement and very little concern for the welfare of the workers. Discouraged with the meagre returns from their hard labor and the unsatisfying social life of their communities, many of the most promising rural people migrated to Western Canada and the United States, where great industrial developments were taking place. Farms and fishing gear were abandoned in every community, and those who remained to carry on were disorganized and discouraged over the prospects of the industries in which they were engaged.

Since the territory which the University serves is thinly populated, the regular student body is not large. Consequently, in addition to conducting their ordinary college work, the professors have been able to interest themselves in activities outside the college and thus enter in a practical way into the life of the communities from which most of the students are drawn. It was with a great deal of concern, then, that they viewed the steady exodus of the people and the consequent depressed condition of the industries of eastern Nova Scotia.

Twenty-five years ago several of these men began to take definite steps to improve conditions in the constituency of the college. Chief among these was Dr. Hugh MacPherson who, after studying at Ontario Agricultural College, proceeded to work among the people of the surrounding rural districts. One of the earliest efforts to market livestock on a co-operative basis was started at Antigonish by Dr. MacPherson, who got together a group of farmers to sell their lambs co-operatively to the highest bidder. Antigonish was the first place in Canada where wool was graded and sold co-operatively on a quality basis. Dr. MacPherson and his colleagues helped to set up co-operative stores, wool growers' associations and other community projects and encouraged the people to adopt better farming methods.

Later, members of the staff established what was known as "The People's School", modelled after the Danish Folk School, at Antigonish and Glace Bay, at which were assembled large numbers of adults who had had few educational privileges in their earlier days. For the past twenty years, also, the parish priests and leading laymen of the diocese have convened annually to discuss the social, economic and educational problems of the people. This annual convention has come to be known as the Diocesan Economic Conference. Many of the recommendations made at these conferences with respect to the improvement in rural schools and agricultural extension work have been adopted by the Provincial Departments. Practical steps for the improvement of the conditions of the people were taken. For five years the Conference financed twenty-five specially selected young men in taking a course at the Provincial College of Agriculture.

These activities led the college authorities to the conclusion that the big problems of the people were in the economic field. They became convinced that the masses everywhere have the capacity and ability to take an intelligent part in the management of their industries as well as to perform the manual labor connected with them. They felt that group action on the part of the farmers, fishermen and industrial workers would, in many cases, help to improve or remove some of the deplorable social and economic conditions existing in the communities of eastern Nova Scotia. Moreover, they were of the opinion that no material advancement could be expected until the people began thinking in a more progressive manner. It was obvious that they must be motivated to proper action through the force of ideas acquired through a special type of study which would vary with the people involved and the economic possibilities of their localities. In 1929, therefore, the University instituted an Extension Department staffed with specially trained men for the carrying out of a definite and intensive



program of Adult Education among the people of eastern Nova Scotia.

### *Study Clubs*

Study is the basis of the whole Extension Movement. To work together effectively, the people of a community must meet informally to discuss their problems, to think collectively, to think ahead and to exchange experiences and ideas. Bearing this in mind, the Extension professors set about organizing Study Clubs through the farming and fishing communities of the diocese. A year later they extended their activities in this direction to the industrial areas of Cape Breton, where they met with such an enthusiastic response that they opened a branch office in Glace Bay and appointed a field man to direct the work of the Study Clubs there. Last year, in response to an increasing demand for organization from the women of the constituency, a women's division of the Extension Department was opened up. Today 900 Study Clubs, with a total enrollment of about 9,000 men and women, are participating in the St. Francis Xavier Adult Education Movement. Many other provinces of Canada are taking up the work and conducting it under the direction of the Extension professors. Twenty-nine Study Clubs in Clandonald, Alberta, receive study material from and are functioning under the auspices of the Department.

The work of each Study Club is directed by some enthusiastic member of the community. He need not possess a greater knowledge of the subjects to be studied than his fellow club members. He is learning along with the rest of them. His office is to see that the meetings are well attended and that the members follow a systematic program of reading, discussion and argument. Those who wish to enrol in a Study Club need not have a College or High School training. It is enough to have the will to learn something about the problems which concern the industries to which they owe their living and upon which their social and spiritual well-being depend.

Three years ago the name "Study Club" elicited an indulgent smile from many when the Extension professors set about putting their program into effect. An impossible hope, they thought, to expect that the rank and file of adults would meet and study together in this individual age. Yet today Study Clubs are becoming as accepted as are schools in the constituency of the college. Practically every community has one. Men and women ranging all the way from seventeen to sixty years of age are meeting at school houses, halls and homes, in many cases walking several miles in zero weather to discuss local and world-wide problems with a group of their neighbors.

### *Club Study And Activities*

As has been said before, in view of the condi-

tions existing in many sections of eastern Nova Scotia, the professors felt a program for the people should stress the study of and eventually participation in the administration of their economic affairs. For it is recognized that when a comfortable and reasonably secure life is attained by a people their cultural and spiritual growth will follow as a natural consequence. To this end the people are urged to study and take an active part in the following four fields of endeavor which touch their lives closely.

1. **GROUP BUYING.** The club members are learning that through economic co-operation they can obtain at a great saving to themselves many of the things which were formerly supplied to them by individuals at exorbitant rates. The Extension groups, as their first practical co-operative undertaking, pooled orders in 1929 for over 3,000 tons of fertilizers and purchased these goods through the Central Purchasing Committee, of which Professor A. B. MacDonald is Secretary. They also co-operated with the Canadian Livestock Co-operative to bring down from Central Canada a ship load of 2,000 tons of flour and feed. They were so successful in this work that they have been buying their fertilizer and feed requirements co-operatively since that time.

Many Study Clubs in the industrial sections have set up Buying Circles through which they secure household supplies, such as cured fish and canned goods, from co-operative producer groups. It is hoped that a number of these organizations will ultimately develop into regular consumers' co-operative societies. The Secretary of a Buying Circle in Reserve Mines gives the following account of typical transactions of his organization: "Today I ordered 250 barrels of flour from the Canadian Livestock Co-operative, and placed an order with Glencoe Mills (a rural Study Club) for woolen goods. Last week we handled one car of hay, 50 boxes of boneless cod and 16 cases of Larry's River (Co-operative Club) blueberries. These contacts between the industrial and rural clubs are bound to have far-reaching effects.

2. **CO-OPERATIVE CREDIT.** One of the greatest obstacles to the advancement of the common people is the burdensome cost of credit. Farmers, fishermen and miners at some time or other and for many reasons are confronted with the necessity of borrowing and, if they are able to procure money at all, do so only at crushing rates of interest. For example, in one community in eastern Nova Scotia the farmers were obliged to pay last year 186 per cent interest to a local dealer for six months credit on the purchase of their fertilizer supplies. Co-operative credit societies, or credit unions, are showing the people the way out of such credit difficulties. Following the recommendation of the Extension Department, the Government of



Nova Scotia passed a Credit Union Law in 1932. Since that time twenty-three credit unions have been established in Nova Scotia. Seven of these are in rural districts, three in fishing communities and thirteen in the industrial sections of the territory. These societies are supplying special and cheap banking service to the workers; they are encouraging the thrift habit, so necessary to the progress of any people, by providing them with a scientific way of saving in small amounts; and they are granting them a knowledge of finance and dispelling the air of mystery with which they have been accustomed to regard the business of banking.

An idea of the progress credit union work has made in eastern Nova Scotia during the past year may be gained from the following report on a number of them for the period ending May, 1934. These have been in operation from twelve months to two weeks.

Name	No. of Members	Total Savings	Outstanding Loans
Reserve Mines	309	\$4875.46	\$3530.00
Caledonia	265	2670.25	1100.00
Glance Bay	118	386.00	140.00
Glance Bay Fishermen	51	254.00	205.50
Coady	287	3079.92	1550.00
MacIntyre	176	3300.00	1500.00
New Waterford	220	1008.00	245.00
	1426	\$15571.63	\$8270.50

**3. GROUP MARKETING.** If individual merchants can sell the products of the farm and sea for the producers why cannot they themselves, by organizing, succeed in selling to advantage the goods they produce? This is the question the Extension professors put before the primary producers. They are usually not long in realizing its significance. Just as they have learned to buy co-operatively they are learning to sell co-operatively. Consequently, there is a wide development in co-operative organizations through which the primary producers of eastern Nova Scotia are controlling the sale of their products. Especially is this true of the lobster business. The fishermen of fifty communities in eastern Nova Scotia already own and operate twelve lobster factories and market their lobsters co-operatively. In addition to getting a better price for their product, they are saving for themselves the money which was formerly going into the pockets of private packers who had no interest in the communities or in the welfare of the people. Group marketing of livestock, vegetables, lumber, etc., is also coming to be very common in the seven eastern counties. Thus the people are beginning to determine in a very real way the amount of money they are to make on the sale of their goods.

**4. RURAL INDUSTRIES.** In eastern Nova Scotia today, when a man wants to get a truck

wagon, harness, fishing gear or wood to build a shed, he usually has to pay a high price for these articles—a price fixed by organized, large scale industry. To quote Dr. Coady: "Our farmers buy everything they need and are hoping against hope that they themselves may be able to sell enough to secure sufficient money to carry on their operations. Notwithstanding this, they own potentially in their lands and forests many of the things for which they are paying good money today." Club members in the rural districts are being urged, consequently, to build up a more self-sustaining type of rural community. It is pointed out to them that through the operation of small co-operative industries they can convert the raw materials owned by themselves into articles for their every day use and for sale. Recently two communities have set up saw mills which the people are operating co-operatively. Five other communities are now running fish plants in which they can and process some of their catch. The canning of blueberries and the making of foxberry jellies and jams is a major activity of another community of eastern Nova Scotia.

The Women's Study Clubs are bringing about a great revival in rural handicrafts. Several groups are weaving homespuns and selling these goods to the Buying Circles in the industrial sections. Others are knitting socks, sweaters, tams, and are finding a ready market for them in the towns and villages.

All of these activities make for a more contented and prosperous people. They are cutting down overhead expenses, giving employment to the young people and developing among rural and industrial workers that sense of satisfaction and responsibility which comes with the control of their own affairs.

#### *The School for Club Leaders*

With the widespread development in community undertakings there arose a need for men with special training to direct the social and economic endeavors of the rural and industrial workers. Consequently, the Department has conducted for the past two years a School for Leaders, which was attended by selected men from all parts of the province. The School was in session six weeks each term. Practical subjects, which included such courses as The History and Principles of Co-operation, Co-operative Business Practices, Book-keeping, Community Programs, Debates and Public Speaking, formed their program. It has been found that since these students returned to their respective communities they have taken the lead, in the majority of cases, in all worth while community activities.

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No efforts are spared in supplying the club members with material on any topic they hap-



pen to be studying. The Department also publishes fortnightly *The Extension Bulletin*, which is designed to furnish the groups with a general course of study. It carries a section for farmers, fishermen, industrial workers, and a women's page, and has a circulation of 7,000 copies. Library boxes, hundreds of single books, and thousands of pamphlets and bulletins are sent out on request.

Every day surprising and heartening letters are received. A man of sixty-seven, in his first letter, states that he has just learned to read and write. A club leader has written and produced a three act comedy drama for his community. Another has prepared a booklet on Credit Unions for distribution among the clubs. Still another has gone out to all the neighboring communities and organized Study Clubs, then joined them all into the Associated Study Clubs with a constitution and by-laws. One is struck with the unsuspected talent that is unearthing itself and, while criticism is encountered too, one is touched with the enthusiasm of the majority of the people in the Adult Education program.

On one of the walls of the Extension office there is a map of the seven eastern counties of Nova Scotia, dotted with pins of various colors. They represent the location of economic ventures such as credit unions, co-operative stores, co-operative factories, buying circles and co-operative industries that have grown out of the Adult Education Movement. But there are many further results of Study Club work that cannot be measured or designated by pins on a map. These are the cultural and spiritual benefits. 'Were the Study Clubs to accomplish nothing more than developing men of leadership and vision, bringing the people together, broadening their sympathies and helping them to a more profitable and interesting use of their leisure time they would have amply justified their existence.

KATHERINE THOMPSON  
Extension Dept.,  
St. Francis Xavier University,  
Antigonish, N. S.

Chief among the misconceptions now running their course is the shallow supposition that rapid transit has rendered the centralization of governmental power not only possible but desirable. This is an egregious error. The greatest empire of modern times is the British. Its creation long preceded the introduction of rapid transit and its only serious dismemberment—the loss of the American colonies—was due to the abridgment of the right of local self-government.

JOHN BASSETT MOORE<sup>1)</sup>

<sup>1)</sup> Former member, World Court. From statement, issued by him, May 10.

## Catholics and the American Declaration of Independence (1774–1776)

### VII.

If Bishop Briand had no complaints against the British, there were others who had. There were Jesuits in Canada whose Society had been suppressed and whose property was to be confiscated by the British government. Naturally they sided with the Americans who seemed to them sincere in their promises of complete liberty. Accordingly they and the Catholic Indians under their charge aided the fighting colonists, so that Governor Haldimand complained on June 20, 1783, that "the Jesuits sided with the rebels."<sup>91)</sup> There were also Recollects in the country, who were forbidden to receive new members. Naturally they espoused the American cause.<sup>92)</sup> Then too, Catholic Indians were numerous, some of whom were to be deprived of priests; they also favored the Americans, contrary to the express command of their Bishop. Moreover, there were more than 100,000 peasants who hated Governor Carleton and the Quebec Act, so well liked by the clergy.

The Continental Congress, viewing the religious situation in Canada from the constitutional angle, pointed out the hollowness of the British pretensions. "What is offered to you by the late Act of Parliament?", Congress declared in its Address to the Inhabitants of Quebec on October 26, 1774: "Liberty of conscience in your religion? No." It is only "the precarious tenure of mere will, by which you hold your lives and religion." And in its Address to the Oppressed Inhabitants of Canada of May 29, 1775, Congress remarks rightly: "By the introduction of your present form of government [by your newly restored French laws] you and your wives and your children are made slaves. Nay, the enjoyment of your very religion, on the present system, depends on a legislature in which you have no share, [because only Protestants were to sit in it], and over which you have no control, and your priests are exposed to expulsion, banishment, and ruin, whenever their wealth and possessions furnish sufficient temptation"<sup>93)</sup> (as in the case of the Jesuits). As far as the Church was concerned, she enjoyed only, as Congress so well expressed it, "the precarious tenure of mere will," no matter how well Bishop Briand was, at the time, satisfied with her hazardous status, and regardless of how content Canadian historians may still be with her condition during that period. Actually, England had denied freedom of worship just as definitely to the Canadians as to the Catholics of the home country. If Canada had joined the Colo-

<sup>91)</sup> Griffin, op. cit., vol. I, p. 142.

<sup>92)</sup> Ibid., p. 78.

<sup>93)</sup> Journal, vol. I, pp. 58, 101.



nists, as she was requested to do by Congress in 1774, the Canadians would have obtained religious liberty in 1783.

For more than two years agents of the Americans went from house to house in Canada distributing copies of a French translation of the Addresses of Congress to the people. At the same time the Loyalists flooded the country with French translations of the Address of Congress to the People of Great Britain to show the duplicity of Congress.<sup>94</sup>) As a matter of fact neither the one nor the other made a profound impression upon the Canadian peasants: they had more powerful reasons to enlist them on the side of the revolting Americans.

Mr. Griffin advances as the second reason for the loss of Canada in 1776 that Bishop Briand of Quebec preserved the people in their loyalty to England. "The main cause, the great reason why Canada did not join in the Revolution," he writes, "was that Bishop Briand was loyal to England. He had to be. Duty required it. England would soon have throttled Bishop Briand, if he had shown countenance to the Americans or did not punish his priests and people who aided or favored them."<sup>95</sup>) He develops this contention in two long chapters.<sup>96</sup>) It is true, as Griffin states, that "allegiance was due to England,"<sup>97</sup>) but that does not say that Briand was right in forcing priests and people to support that country; he could have done what the Jesuits in Pennsylvania and many bishops and popes did in other countries and ages—he might have remained neutral. The "priests kept the people obedient to authority," but they were by no means obliged to act as British spies during the American invasion of Canada, as nearly all of them did, and to refuse absolution to all Catholics who sided with the Americans. However, as the case of the revolting Canadians was not purely political but pre-eminently moral, and more so, than the case of the revolting Catholics of the Thirteen Colonies, the conduct and action of the bishop and priests may be explained and justified on this ground.

When Canada passed under British rule in 1763, the Canadians were obliged to take the oath of allegiance and "swear that they will be faithful to King George and him will defend to the utmost of their power against all traitorous conspiracies made against his person, crown, and dignity, and will disclose all treasons against him, renouncing all dispensations from any power or person whomsoever."<sup>98</sup>) This oath of allegiance obliged Bishop Briand to enforce its observance. Therefore, he wrote in his mandate to the Canadians on May 22, 1775:

"Yet there are still weightier motives (than gratitude to the gracious King). Your oaths of allegiance and your Religion impose upon you the indispensable obligation to defend your country and your King with all your power."<sup>99</sup>) This aspect was completely overlooked by Griffin. It was not the loyalty of Bishop Briand that preserved Canada for England but the unequivocal personal oath of allegiance which imposed upon the Bishop the duty to enforce its observance with the extreme penalties of the Church. Resistance to the government was for the Canadians aggravated treason. The Americans could justify their revolt by the principle that the unconstitutional acts of Parliament were illegal and not binding in conscience. Not so the Catholic Canadians, who had taken a personal oath to defend the government and had renounced even a papal dispensation from such oaths; they owed the British government more than political obedience, which was restricted by the articles of the Constitution. The historian Auguste Gosselin completely overlooks the vast difference between obedience due to England in virtue of a constitution and that imposed by a personal oath. "The first Christians," he writes, "were more sorely oppressed than the Americans and nevertheless submission to unjust rulers was preached to them.... John Carroll coming up to Canada to convert the Canadian clergy to the American cause showed a strange way of understanding the teachings of moral theology on obedience due to the legitimate authority of rulers."<sup>100</sup>)

Bishop Briand excommunicated all Canadians who joined the American cause, and the priests refused absolution to all supporters of the Colonists. Many, even on their deathbed, refused to acknowledge their guilt and were refused the Sacraments and Christian burial, and in consequence were interred by the roadside. All who repented were obliged to make a public retraction and do penance in public.<sup>101</sup>) Frequently women were more ardent supporters of the Americans than men, and the danger was great that the Catholic peasantry would turn Presbyterian.<sup>102</sup>)

Yet if we must concede to Bishop Briand the right to inflict on the Canadians the penalties mentioned by reason of their oath, we cannot justify his conduct towards the Catholic Indians of his diocese. They had not taken the oath of allegiance to England. Under International Law they were regarded as sovereign nations and as such concluded treaties with the European powers. The Catholic Indians of Maine and New Brunswick had been closely allied with the Province of Massachusetts Bay since 1764, and in 1776 entered into a treaty with the Americans to assist them in their

<sup>94</sup>) Griffin, op. cit., vol. I, pp. 23, 263; Gosselin, op. cit., vol. II, p. 10.

<sup>95</sup>) Griffin, op. cit., vol. I, p. 219.

<sup>96</sup>) Ibid., pp. 96-103, 216-222.

<sup>97</sup>) Ibid., p. 101.

<sup>98</sup>) *Catholic Historical Review*, January 1933, vol. XVIII, p. 454.

<sup>99</sup>) Gosselin, op. cit., vol. II, p. 3.

<sup>100</sup>) Gosselin, op. cit., vol. II, pp. 4, 27.

<sup>101</sup>) Ibid., vol. II, pp. 28-40; Griffin, op. cit., vol. I, pp. 19, 42, 77. <sup>102</sup>) Gosselin, op. cit., vol. II, pp. 35, 37.



struggle with England. The Canadian priest on Chaleurs Bay repeatedly refused them all Sacraments for no other reason than their loyalty to the Americans. They applied to Massachusetts Bay for priests and received, in the course of time, three French priests from there. The powerful tribe of Micmacs in Nova Scotia remained neutral despite their sympathies for the Americans, in order to secure the ministrations of the only Catholic priest in that region. From the standpoint of American patriotism this attitude must be deplored. The Catholic Micmacs could have easily wrested the whole of eastern Canada from the British and could have held it for the Americans, so that the United States would now extend to Newfoundland.

The third reason why Canada was lost in 1776 to the American cause was, according to Mr. Griffin, "because the American soldiery did not know how to behave themselves... Though welcomed, and even recruited, by the Canadians, these invaders from the 'Protestant colonies' could not hold in abeyance their detestation of 'Popery', but among the very people they almost relied on for sustenance and support manifested that anti-Catholic spirit aroused by the Quebec Act in the 'free Protestant colonies.'" <sup>103</sup>) As a matter of fact, however, the bigotry of the American soldiers had little or no effect upon the change of sentiment towards the invaders. The Canadians of 1776 were not of the type of the present generation of Canadians. On October 1, 1763, Briand, the future bishop of Quebec, wrote: "If you except five or six of our burghers, the rest of the people remain in stupid and gross indifference" about their religion. <sup>104</sup>) The Canadians had strong material reasons to side with the Americans and clung to them despite all outbursts of bigotry. Not even the licentiousness of the soldiers could turn them against the invaders.

Germain wrote to General Burgoyne from London on March 28, 1776: "It is probable the Canadian peasantry may have seen the error of their conduct." <sup>105</sup>) About the same time the American General Philip Schuyler wrote to General George Clinton: "Our affairs in Canada are far from being in such a situation as I could wish; the scandalous licentiousness of our troops, the little care that has been taken to conciliate the affections of the Canadians, the jealousy that weighs between the troops from different colonies..." <sup>106</sup>) The warmth of the friendship of the Canadian peasants had cooled to a low degree. The French Canadians were much disaffected, which rendered it difficult to obtain supplies from them.

Yet a change came over them suddenly. On June 5, 1776, General Sullivan appeared in

Canada with about 3,500 men. The same day he wrote to Washington from Sorel: "Our affairs here have taken a strange turn since our arrival. The Canadians are flocking by hundreds to take a part with us.... I have sent out for carts and teams, etc. They have come in with the greatest cheerfulness, and what gives still greater evidence of their friendship is, that they have voluntarily offered to supply us with what meat, flour, etc. we want, and ask nothing in return but certificates. They begin to complain against their priests, and wish them to be secured; I shall, however, touch this string with great tenderness at present, as I know their sacerdotal influence." <sup>107</sup>) General Sullivan was neither deceived by appearances nor grossly imposed upon by false professions. The Canadians had grounded hopes that the Americans would now take Quebec and thereby secure their conquest. Three months after the retreat of the Americans, September 27, 1776, Bishop Briand wrote: "Almost the whole colony wishes Quebec should be taken." <sup>108</sup>)

Yet the fortunes of war were against the Americans. The ardor of Canadian friendship cooled increasingly with every defeat. Success was the price the Canadians demanded for their good will. Day by day the position of the Americans became more precarious, and with each day the Canadians lost more confidence in them. Finally the complete withdrawal of American troops from Canada was decided upon, and on June 17, 1776, the invaders left the country and Canada was lost forever to the American colonies.

An impartial review of the course of events brings out the fact that the all-overshadowing cause of the loss of Canada and the turning of the people against the Americans was their inability to take Quebec and conquer the whole country. Neither the bigotry of the invaders, nor the endeavors of the priests; neither the excommunications pronounced by Bishop Briand nor the abuses perpetrated by the American soldiery could turn the Canadian peasants against the revolting colonists: it was only ill luck on the battlefield which eventually cooled the ardor of the Canadian peasants for the struggle of the Colonies.

How are we to explain this stubborn adherence to the cause of the colonists, which was so contrary to the religious instincts of a Catholic people? The Canadians were a newly conquered people, endowed with a fine sense of chivalry. Naturally the wounds inflicted by their recent subjection under the rule of a government for which they had no sympathy still smarted. Then there was the oath forced upon them by the English ruler and now enforced by their bishop under threat of the severest penalties of the Church for disobedience. They

<sup>103</sup>) Griffin, op. cit., vol. I, p. 220, vol. II, p. 164; re-statements in vol. I, pp. 102, 111, 139, 219, 243.

<sup>104</sup>) Gosselin, op. cit., vol. I, p. 63.

<sup>105</sup>) Report of Canadian Archives for 1904, Ottawa, p. 363. <sup>106</sup>) Griffin, op. cit., vol. I, p. 221.

<sup>107</sup>) Collections of the Rhode Island Historical Society, vol. VI, Providence 1867, p. XXI.

<sup>108</sup>) Gosselin, op. cit., vol. II, p. 9.



sought, with all the stratagems of casuistry, to elude the binding force of their oath<sup>109</sup>) but could not help being galled by the memory of it. As often as they were reminded of the oath, they were strengthened in their resolve to side with the Americans and palliate their disloyalty with contemplation of the example of the revolting colonists. Besides, the Canadians had retained an ardent love for their former master, and lived in hopes that the triumph of the Americans would restore them to France. As late as August 4, 1808, Governor Craig wrote from Quebec to Castlereagh: "The Canadians are French at heart. There would not be fifty dissenting voices, if the proposition was made of their re-annexation to France. The general opinion here among the English is that they would even join the Americans, if that force was commanded by a French officer."<sup>110</sup>) Yet the strongest and most forceful motive for espousing the American cause was, strange to say, the Quebec Act, which restored the French laws and the system of tithes. The right of the clergy to collect tithes had a very perceptible effect upon the people. Whilst the clergy rejoiced at the restoration of their old privileges, the people in general hated the tithe system and Governor Carleton, who had been active in reintroducing it. The bestowal of the right of tithes upon the clergy proved a most effective reason for the Canadian peasantry to espouse the American cause.<sup>111</sup>) We witness here the strange phenomenon that the same Bill, which added fuel to the anti-Catholic fire burning in the "free Protestant colonies" heaped it also upon the anti-clerical fire burning in Catholic Canada. The noblesse, or gentry, however, were won to England by the Quebec Act, because, as friends of America wrote from Montreal on April 28, 1775: "the pre-eminence given to their religion, together with a participation of honors and offices in common with the English, not only flatters their mutual pride and vanity, but is regarded by them as a mark of distinction and merit, that lays open their way to fortune."<sup>112</sup>)

JOHN M. LENHART, O.M.Cap.

The hidden social revolution now being brought about by the practice of birth control is probably as important as the political and economic revolutions which more ostentatiously distract the contemporary world; and before long it may cease to be hidden....

Indeed, it is possible that when the present depression is finally liquidated the spectre of a falling population will become the major pre-occupation of the politician's mind.

*The Economist*<sup>1)</sup>

<sup>109</sup>) Gosselin, op. cit., vol. II, pp. 25-27.

<sup>110</sup>) Report of Canadian Archives for 1893, Ottawa, p. 14. <sup>111</sup>) Griffin, op. cit., vol. I, pp. 102, 177.

<sup>112</sup>) Ibid., p. 69.

1) A Smaller Britain. No. 4731, p. 916-917.

## Parliamentarism Found Wanting in Japan Also

Because they had succeeded in selling to the Natives of Africa glass beads, guns, and whiskey, and to more civilized nations shoddy, steel rails and even factory-made idols, the promoters of Liberalism were certain the political institutions inaugurated by the peoples of the West according to the receipts of Montesquieu, Rousseau et al. would serve any and all people no matter what their social history and existing political institutions might happen to be. A parliament was, for instance, considered an institution, the adoption of which was the first requisite of progress. Consequently, Japan was, among other countries, induced to adopt the parliamentary system and everything that goes with it. Turkey even was ultimately blessed with a constitution and a parliament.

The latter country now has a dictator, while Japan is faced, according to a contributor to *Contemporary Japan*, "with the choice between dictatorship and Parliamentarism."<sup>1</sup>) It would seem that merely the present Saito Cabinet, "on its none too strong foundation, groping for the golden mean between the two adverse influences," prevents the existing balance from being upset.

Without wishing to hurt the feelings of the members of our 'Brain Trust', let us point out the close resemblance between the verbiage they make use of and that employed in the "Program for the Reconstruction of the Nation," i. e. Japan, by Mr. Seigo Nakano, spokesman for the group working in the interest of the totalitarian state. We read:

"In order that the national productivity may be developed systematically and the well-being of the whole nation promoted, it is our urgent duty to reform the existing capitalist system and to establish an efficient economic structure along lines of controlled economy. What we mean by State-controlled economy is not State management of individual economic enterprises as advocated by State Socialists; we mean that the management of economic enterprises should, in principle, be left in the hands of private individuals, but that the State should exercise systematic supervision of the scope and direction of such enterprises..."<sup>2</sup>)

It seems to us, we have read all that before, without, however, being told: "This is Fascism speaking." The author of the article referred to, Mr. Tsunego Baba, considers it "undeniable that during the past three or four years, Japan has seen the emergence of the idea of government by dictatorship." Neither a Mussolini nor a Hitler had, however, as yet arisen in Japan "to inspire the loyalty of the common man." He believes that, "devoid of both clearly planned methods and inspiring leadership, the Fascist movement, in spite of its period of ascendancy when nationalistic passions were aroused by the consequences of the Manchurian

1) Loc. cit. Tokyo, June, p. 14.

2) Loc. cit. p. 22.



affair, has never been able to get any real grip on the people,"<sup>3</sup>) i. e. of Japan.

However that may be, it is an undubitable fact that Parliamentarism in Japan, less than fifty years old, has been tried and found wanting. Mr. Tsunego Baba writes as a liberal and consequently neglects to consider the fundamental faults of modern democracy, traceable to the teachings of him, who has been called one of the greatest mountebanks of all times, Jean Jacques Rousseau, author of *Contrat Social*.

K.

### Warder's Review

#### Dare Not Advocate Retrenchment

The writer of the bright editorial page of *The Casket*, of Antigonish, N. S., is somewhat puzzled over the neglect of the secular press to discover and promote a policy of retrenchment and public thrift "as a way out of this mess we are in." Warrantedly indignant, the Catholic Nova Scotian states:

"Take up almost any paper, anywhere, and what is it calling for? For the spending of more money for some purpose, and, of course, of borrowed money. It is admitted that a city or a town is in debt, almost hopelessly so; but what is the press calling for concerning that city or town? Spend more, and more, and more."

It is not so difficult to explain the apparent contradiction between the evident duty of the press to promote the common weal, and its neglect, on the other hand, to warn against the mounting tide of public debts. Bond issues act as a siphon and drain the wealth of the nation into the vaults of individuals and corporations. A large part of all taxes are needed to pay interest on the bonds issued by cities, counties, states, and the Federal Government. All of this money must come out of the people, the result of their labor. But the secular press dare not oppose an increase of public debts because of its dependence on the very interests who stand to gain from bond issues.

#### Adult Education

Really, it has long been known that education should not cease when a boy or a girl leaves school. While former generations did not speak of Adult Education, they practiced it. The many distinguished self-taught men of former centuries prove this to be so. Many a latent talent was developed in such fashion and not infrequently, men of lowly estate attained to real learning autodidactically. That men should become more proficient in their particular vocations, the very love craftsmen had for their work vouchsafed.

Affairs have now come to a pass where it seems impossible for people to find their way

without the guidance of public authority. Consequently adult education has already come to be recognized by many "to be just as definite a responsibility of the Public School system as is the traditional education of youth," according to Mr. Dickinson, a leader in the American Association for Adult Education, organized in 1926 "to further the idea of education as a continuing process throughout life."

The direction, in which this movement is headed, was stated by Mr. Dickinson when discussing the program of the Conference on Adult Education, held at the University of Missouri from June 21-23, as follows:

"Within a rapidly changing society the adult finds himself in need of guidance and help in order to readjust himself and no agency is in a better position to do so than the Public School."<sup>1</sup>)

We are certain that the meaning of all this is not lost on our readers.

#### Proper and Improper Objectives of Taxation

The opinion recently expressed by Daniel W. Hoan, mayor of Milwaukee, that redistribution of wealth should be one of the two objectives of taxation, is not peculiar to this socialist, or, for that matter, to his companions in Marx.<sup>2</sup>) We have heard even Catholics defend it, seemingly without realizing they were justifying what is really intended to be a levy on capital, cleverly disguised as taxation.

One of the most influential American partisans of Russian Communism, Louis Fischer, more candid than Hoan and thoroughly conscious of his goal, freely admits he would accomplish a more equal distribution of wealth, first through a capital levy and ultimately through Socialism.<sup>3</sup>) It is exactly this every radical and most progressives have in mind whenever they declare in favor of more or less confiscatory taxes. Which, let us add, have never yet in history accomplished what demagogues promised the people would result from such a policy.

Taxation should never, under no pretext whatsoever, be confounded with confiscation. There is no surer way of undermining the security of society than that of abusing the power of the State to tax its citizens for the purpose of satisfying the clamor of the mass for a redistribution of wealth. Although Most Rev. Francis W. Howard, Bishop of Louisville, refers to taxation merely as something incidental to the maintenance of Catholic schools in his address on "Religious Education", he nevertheless warns against the fallacy we are discussing in the following manner:

"The growth of private fortunes and the concentra-

<sup>1</sup>) University of Missouri News Service, June 16, p. 2.

<sup>2</sup>) In an article Taxes and Taxdodgers. Quoted *U. S. Weekly*, Wash., May 21.

<sup>3</sup>) Cfr. *Nation*, N. Y., June 7, 1933, p. 629.

<sup>3</sup>) Loc. cit. p. 23.



tion of wealth have led to the demand that this evil be curbed by the use of the taxing power of the State. A tax should be levied only for the support of legitimate governmental functions. But it is a dictum often cited in American legislation that 'the power to tax is the power to destroy'. This confiscatory taxation and the large inheritance taxes place huge funds at the disposal of the government of the State. A multitude of offices is created. The State takes on many new functions, and we have the evils of corruption, extravagance and the irresponsible dissipation of the earnings and savings of the people."<sup>4</sup>)

These statements are most timely and should be pondered by thoughtful men the country over.

### Frivolous Even in the Crisis

The press of the country is, as a whole, feeding the people on trivialities. A certain metropolitan daily recently devoted considerable space and a large sized half tone cut to some creature of the movie world because of an event so important for the fate of humanity, hanging in the balance, as this: her face had been slapped by some individual equally notorious.

There is no more certain sign that a people is dragging its moral anchors than glorification of men and women engaged in providing for the multitude amusement of a more or less reprehensible nature. This is not the first time in history that the emulations and honors paid actors, singers, dancers, champion boxers and wrestlers are entirely disproportionate to the services they render society. And nothing so emphasizes the lack of a new moral attitude in the New Deal as the neglect to curb the vicious luxury to which the nation has accustomed itself, especially since the beginning of the century.

Like other peoples, the world over, our own "seemingly became obsessed with the one idea of materialism," our distinguished Secretary of State, Mr. Cordell Hull, told the alumni of Cumberland University, his alma mater, recently. Continuing, he declared:

"To get rich or to secure money by the most direct method, regardless of ethics, or law or decency, and to spend it for purposes of luxury, amusement, and pastime, became the all-absorbing passion. The result was the wildest runaway experience in the inflation of credit and securities in all human experience. From a combination of policies and methods, by the short-sighted or narrow or selfish, the processes of exchange and distribution broke down, and the general world collapse of 1929 resulted."

Recognizing the prevailing "striking lack of enthusiasm for the restoration of those high standards of morals, of good fellowship, and of friendship which normally prevail and should prevail between both individuals and countries," Mr. Hull appeals to "every individual to awaken and come to a realization of the prob-

lems and difficulties facing all alike, and of the necessity for real sacrifices of time and service on the part of the individual in aiding his Government to effect a solution."<sup>1</sup>)

Unfortunately this is not what the mass of our people are thinking about or striving for. Nor are they, generally speaking, being sufficiently assisted to realize their obligation under our form of Government to make the sacrifices Mr. Hull spoke of in his address.

### The Curse of Speculation in Land

Land speculation was unknown during the Christian centuries of the present era of civilization. The fact that land was entailed prevented abuses recent generations have tolerated. But for liberalistic doctrines, safeguards could, however, have been drawn around the land granted to settlers at the time of the cutting up of the public domain into farms. Because this was not done, a priceless gift, such as no other Nation was ever endowed with, was recklessly squandered.

What was a hundred years ago unencumbered, fertile virgin soil, is today farmland threatened by exhaustion and hypothecated to the money-lenders for fabulous sums, many billion dollars, in fact. But farm mortgages are a burden not merely for the present proprietors but also for the Nation at large. Land made dear by speculation and hypothecated beyond its real value, calculated on the basis of average net income over a number of years, leads farmers to desert the soil and renders farm products expensive.

The Christian concept of land and attitude towards speculation in land, was well expressed by the Toronto Methodist Conference in June, 1916. According to the *Globe* of that city, issue of June 19, the resolution set forth the evils that flow from the practice referred to in the following terms:

"Whereas we believe 'The earth is the Lord's, and the fullness thereof'; that land was intended for the production of those commodities that are necessary for the sustenance and welfare of all the human race, and never for speculation; that speculation in farm lands contributes directly and indirectly to the demoralization of rural life; that land speculation in cities contributes to the unhealthy congestion of the population, high rents and the high cost of living, despoils industry of its proper reward, and produces many other evils which press sorely on the working classes; that vast values created by the community should not go into the pockets of individuals, thus stimulating the gambling propensity in human nature, discounting honest work and encouraging the desire of men to acquire wealth without earning it, which is essential dishonesty. Therefore resolved: That this Conference expresses its strongest disapproval of these evils and injustices, and we believe it is the duty of the State to provide laws that will—as far as possible—prevent men from acquiring wealth without earning it, and by which these 'Divine gifts' may be used for the benefit of all."

<sup>4</sup>) Religious Education. Address at the meeting of Diocesan Federation of Catholic Women. Lexington, Ky., Nov. 12, 1933. Covington, 1934, p. 23.

<sup>1</sup>) The Department of State, Press Releases, Weekly Issue No. 241, p. 277.



Public authority should indeed strive to abolish speculation in land. However, at present a reform of so drastic a nature, so opposed to the doctrines that have held us in thralldom so long, is out of the question. Our very Constitution is intolerant of any such reform, while it does seem to admit of the lavish use of money, expended with the intention of enabling bankrupt farmers to continue to exist and struggle on under a load of debts which the majority will never be able to discharge. In the face of an indebtedness of 12 billion dollars, a conservative estimate of the combined obligations of our farmers, it is a question whether it is they who are being aided by Farm Loans, or their creditors.

### Contemporary Opinion

Barriers in the form of tariffs, quotas and exchange restrictions have arisen in almost all countries. These are all enemies to international trade, weapons of economic warfare which produce stagnation and not a solution of difficulties. In view of the fact that these hindrances to economic prosperity have in some instances strengthened during 1933, no recovery of any considerable magnitude can get under way, and the position achieved in 1929 can scarcely be regained as long as they continue.

LORD COLWYN, P.C.<sup>1)</sup>

Business has picked up a little. A few of the unemployed are a little less hungry, chiefly due to the CWA. The farmer is a little less desperate. But the depression is still with us. Surpluses hang over the market. The public debt grows. And not a thing has been done to raise the weight of the cost of distribution off the backs of the people; in fact, that cost is rising as profit-business grabs the chance to kite prices to consumers. The question is, will profit-business gouge the farmers and workers as consumers to a greater extent than the New Deal helps them as producers? If it does, it looks as though Uncle Sam's attempt to lift himself by the bootstraps may result in breaking the straps.

*Co-operation*<sup>2)</sup>

The patriots of the early days of our Constitution clearly saw that the functions of minting and printing money were properly a Government monopoly. This marked, in their day, a distinct social advance, as minting in many instances had been considered a legitimate private business. However, with the growth of industry and the vast development of our credit structure, it came to pass that the actual money used for the financing of our great enterprises, both public and private, was no longer the

money produced by the Government, this latter becoming merely the medium through which the small balances of vast credit accounts were adjusted.

We call for a return to the wise principle of the socialization of all the rights to issue money, whether it be in the form of actual currency or in the newer form of credit.

Social Service Committee  
N. Y. East Conf. of the  
Methodist Church

Society, great thinkers and moralists have always told us, must be organic. Your body is organic. It is an example of what the State should be,—each organ of it with its special function contributing to the welfare of the whole. Remember St. Paul's words: "The head cannot say to the feet: you are not necessary to me."

How is society to be made organic? How, in other words, is the gap between the enslaved State at one end and the competitive individuals at the other to be bridged?

The answer is by occupational groups—free societies of people who do the same kind of work that will protect the individuals and relieve the State from its crushing burdens. These occupational associations must be built to fill the gap. This is the only solution short of State Socialism, or State Capitalism. By such the State could be made organic, the solidarity of the people restored, within our human limitations.

*The Extension Bulletin*<sup>1)</sup>

J. Sterling Morton, founder of Arbor Day, did not permit briar patches to cover the ground under his trees, Secretary of Agriculture Wallace opined in his Arbor Day speech at Nebraska City. By inference, Mr. Wallace likened "economic planning" to keeping the briers out of tree plantings.

But the economic planning we have had under the AAA, which Mr. Wallace was defending directly, and the NRA, which he was defending indirectly, have left the economic briers of profit-taking and exploitation quite unmolested. The margins and tolls and profits of handlers and processors and manufacturers, which sap the income of farmers and the people generally, have not been reduced. Instead, they have been increased.

Through the AAA, Mr. Wallace and his associates, by the dubious method of curtailing production, are trying to give farmers a larger income, without in any way checking the power of handlers and processors and trusts to take it all away. All the special privileges are left, and some new ones have been granted. Not a thing has been done to curb the tolls of the packers or the millers or the handlers and pro-

<sup>1)</sup> Addressing the One Hundred and Third Annual Meeting of the Shareholders of Martins Bank Limited. *The Economist*, Vol. CXVIII, No. 4,718, p. 197.

<sup>2)</sup> Vol. XX. No. 3, p. 35

<sup>1)</sup> Vol. I. No. 8. Publ. by Extension Dept., St. Francis Xavier University, Antigonish, N. S.



cessors of cotton. On the contrary, the figures show that margins have increased in all these lines.

*Neb. Union Farmer*

Marriage is not a private affair. It is not an individual matter. It is an affair of society. An affair of humanity. But for a moment take this stand and see what will be the outcome. If marriage, in which so many far-reaching interests are involved, which touches so closely on the most intimate welfare of third parties and which has its powerful repercussion on the entire social structure, is an individual and private affair, then . . . in fact all social relations are private affairs and society has no say with respect to them. That is an undeniable conclusion once you accept the premise that the marriage relation is a private affair to be settled by the parties immediately concerned according to their own pleasure and without regard for society. Out of this philosophy unsocialized minds are born and with unsocialized minds you cannot build a society. Individualism in the family and in the marriage relation results in individualism in society and all human relations. That is inevitable. The battle against individualism will remain futile until the true social spirit is restored in the most fundamental social relation.

A. J. M. in *The Wanderer*<sup>1)</sup>

It has always been a mystery to me why such Senators as the La Follettes and Norris and other great patriots could not see the role of the tariff in the establishment of special privilege and the unequal distribution of wealth in this country, to say nothing of its relationship to monopolies and trusts—it has long been called the “mother of trusts.” I have been astounded that the liberals in both houses do not realize that the tariff has created the most powerful vested interest in the United States today. This vested interest frustrated the efforts of Presidents Cleveland and Wilson to bring about genuine tariff reduction and then, thanks to the Republicans, not only restored the old tariffs but carried them much higher . . . Not in years has any Senator or Congressman dared to attack it as effectively as has Senator Logan . . .

Republicans sought to interrupt him and check him by pointing out that our tariff was primarily intended for protection of the American standard of living. That was just the poke that the Senator needed. He went for that hoary old sham in these words: “Standard of living! If ever there was a fool argument, it is that of the standard of living. Consider the standard of living in other countries . . . Then go into the hills of North Carolina, Tennessee, and Virginia, then go into the slums of your own great cities. Don’t talk to me of the American standard of living when speaking of the tariff!”

1) St. Paul, June 14.

Then, gloriously, the Senator went on to say that the present tariff is only a system whereby the government uses its taxing power “to pilfer the pockets of the poor for the enrichment of industrial overlords” under the “specious reasoning that a few of these precious benefits might be dealt out to those who serve them.”

OSWALD GARRISON VILLARD  
in *The Nation*<sup>1)</sup>

Most of the advocates of the shorter working week base their case mainly on the necessity of “sharing work” in order to reduce unemployment. Technological development, it is argued, is rapidly displacing labor; and full employment is now only possible with a shorter working week . . . Nevertheless, as the statement of a long-run remedy for long-run tendencies, the argument is quite unsound. It remains as true as it ever was that in the long run demand, production and employment can be indefinitely expanded; and consequently that a general reduction in hours of work means a retardation in the rise of the total national production.

The belief that because average productivity is increasing the total demand for labor must be decreasing is merely a very superficial inference from the coincidence of increasing productivity and cyclical depression. The falsity of this plausible inference is well illustrated by a remark of Mr. Conley, the President of the T. U. C., at the L. N. U. Conference. “The number of employees per week per car at the Austin factory,” Mr. Conley said, “fell from 55 in 1922 to 24 in 1923, 20 in 1924, 17 in 1925, 12 in 1926, and 10 in 1927.” He omitted to mention that the total number of employees increased by 250 percent between 1922 and 1927. The Engineering and Allied Employers’ National Federation give the following figures in their recently published reply to the unions’ request for a 40-hour week:

Austin Motor Company		
	Men per car manufactured	Total employees
1922	55	3,197
1927	11	11,465
1934	8	16,000

This is, of course, merely an isolated instance. The central fact remains that general production and general employment have been increasing together in this country [England] for nearly two years.

It is conceivable in certain circumstances that a reduction in hours may do less harm than good as a short-run remedy for unemployment. Heavy unemployment in depressed industries can only in the end be cured by the absorption of labor into new industries . . . In any case, work-sharing must be regarded as a palliative and not a cure for depression.

*The Economist*<sup>2)</sup>

1) N. Y., June 20, p. 693.

2) London, June 2, p. 1178.



## SOCIAL REVIEW

### CATHOLIC ACTION

Reporting to the recent annual meeting of the local Apostleship of the Sea at Durban, Natal, on a year's activity of the branch, the president, Councillor J. Farrell, M.P.C., cited the following figures:

Number of ships visited 127, number of seafaring men visited 365, number of enrolments 50, number of entertainments, 14, number of subscribers 208. The balance sheet showed a very sound financial state.

The visiting, it was suggested, should be kept up as far as possible and special effort should be made to continue the very successful program of monthly entertainments, and that if possible these entertainments should be held more frequently.

The centennial of an early Catholic benevolent society in America was observed with considerable solemnity at Montreal in June. According to *L'Union*, the official publication of the Union of St. John the Baptist of America, the patriot Ludger Duvernay founded the Society Saint-Jean-Baptist of Montreal on June 24, 1834. The centennial of this historic event was made the occasion of some fine national and patriotic festivals by the people of the Canadian metropolis from the 23rd to 25th of June.

The American Union of St. John the Baptist, one of the leading Catholic fraternals of the country, was represented on this occasion by a number of delegates. At that, the Montreal Society preceded the first Catholic German American benevolent society by about four years only.

Following a controversy, carried on in English newspapers, including the *Times* of London, Most Rev. William F. Brown, Bishop of Pella, together with a number of prominent priests, issued a letter demanding an immediate investigation of the monetary system, so evidently an incubus possessed of evil powers. Their letter reads:

"We, the undersigned Catholic clergy belonging to various dioceses and religious orders, desire to associate ourselves with the letter of Sir Geoffrey Clarke and others demanding an immediate investigation of the monetary system.

"We do so chiefly on account of the intolerable injustice which financial stringency involves for so many of our fellow citizens, especially for the unemployed and their families."

The communication is signed by: Most Rev. William F. Brown, T. J. Canon Ring (Westminster), A. H. Canon Villiers (Birmingham), Laurence Canon Burke (Hexham), D. J. Canon Quigley (Cardiff), Francis Gonne, Sylvester Fryer, O.S.B., Thomas Gilbey, O.P., Robert Steuart, S.J., Joseph Keating, S.J., C. C. Martindale, S.J., Bernard Grimley, S. J. Gosling, F. H. Drinkwater.

The Catholic Back to the Land Movement, inaugurated in England a few years ago, prepares boys and men for farm life by training them for this occupation. Reporting to this year's meeting of the Nottingham Diocesan Catholic Land Association, Mr. Leslie Green, of Leicester, said that on the farm at Market Bosworth, Leicestershire, they had 18 men in train-

ing, and at the farm at Panton, Lincs., which had just been started by the Association, two or three, because at the present moment they had not the money to put any more on.

The failure of small holdings schemes in the past had invariably been due to their isolation, but Catholics would have the bond of their Faith. There would be first the priest, and then the church, and then the schools, and then the Catholic craftsmen, until they had a complete community.

Mr. H. G. Weston, M.A., of Leicester, secretary of the Association, said they were showing the way to the country and ultimately to the Government. He thought the Government would be forced in the future to embark on big schemes of land settlement, and the men now being trained on the Catholic Land Associations' farms would be in a position to take advantage of them when they came along.

### GROWTH OF NEO-PAGANISM

Addressing the Catholic undergraduates of Edinburgh University recently, Dr. T. Colvin said that when he was a medical student 45 years ago there were only two subjects that particularly interested them as Catholics, and those were Evolution and the teaching of the Church on Craniotomy. But to-day, besides these two subjects, the Catholic medical students had to face the ethics of birth prevention, of legalizing abortion, of sex teaching in public schools, of sterilizing the unfit and of chloroforming out of existence those who were suffering from incurable diseases, as well as the old and feeble who were a burden to the State.

Confining himself to the subject of Sterilization, the speaker quoted the conclusion arrived at by the Central Association for Mental Welfare, which dealt during the past 10 years with no less than 34,000 cases of mental deficiency. Its finding was that, while sterilization might lead to a slight reduction in mental deficiency, it would lead to greater evils. It would mean the setting free of mental deficients who were at present segregated and who would by their promiscuous intercourse increase venereal disease and its evil sequelae. Leading experts on mental deficiency, said Dr. Colvin, were practically all opposed to sterilization as a remedy.

### THE WHITE MAN'S BURDEN

The American people know very little about conditions in the Philippine Islands which we took from Spain, as President McKinley declared, because Divine Providence thus willed it. Evidently, however, our colonial policy is not entirely successful, and powerful though our Government may be even in the Philippines, it seems helpless at least in one Province to cope with criminals. An American priest in the Philippines has written the C. B.:

"I spent Holy Week and Easter in the little town of Dolores, a place notorious for its evil deeds and recognized throughout the Province as the hang-out of Abra's worst gangsters. On three different occasions they burnt down houses in Tayum, fourteen in all. During January of this year, they set fire to nine houses in Dolores, and during February seven more were destroyed in consequence of their incendiary efforts. The police fear them and the armed soldiers are too slow. I hope, however, these criminals will be brought to justice sooner or later. The people are intimidated and hence dare not act, fearing the outlaws'



revenge. Rustling cattle is common, horses left out to graze in the fields suddenly disappear. Private feuds seem to exert an influence on these conditions also."

#### FRIENDS OF SOVIET RUSSIA

Probably due to the restricting influence of certain groups the dailies outside of New York City knew nothing evidently of the mass meeting held at Madison Square Garden in June under the auspices of various Jewish organizations in celebration of the recent action of the U. S. S. R. in making an autonomous region of the Biro-Bidjan on the Eastern Siberian border. In that region 12,000 Jewish settlers have colonized with the help of the Soviet Government and of Icor, a Jewish organization in this country which has contributed \$250,000 worth of farm equipment to the colony. All the addresses were in Jewish.

An atmosphere of Communism predominated at the meeting, attended by two thousand people. Red flags were draped around the auditorium. The meeting opened with the singing of the Internationale by the Freiheit Choral Society, led by Jacob Schaeffer, the singers and the audience raising clenched fists in the chorus.

Reuben Brainin, former vice president of the American Zionist organization, was unable to talk due to a sore throat, and his speech was read by Saul Almazov, national secretary of Icor. Mr. Brainin sat on the speakers' platform.

Other speakers were Moishe Katz, associate editor of *The Morning Freiheit*, a New York Jewish daily, and Reuben Salzman, national secretary of the Jewish section of the International Workers' Order. Earl Browder, general secretary of the Communist party in the United States, attacked what he termed the growth of the Fascist movement in the United States.

#### ORGANIZED FARMERS

The need for organization and organized efforts has impressed itself on the farmers of the country since the days of the Civil War, more so, whenever they suffered the consequences of a financial panic. The national fraternity of the Grange experienced its first heyday when it championed rural legislation after the debacle of 1873. Probably it has not attained even today to the number of members it counted at that time, but it seems to be progressing once more, perhaps because it is again bent on aiding the farmer through application of political methods.

As a case in point the attitude of the Tennessee Grange, organized but six months ago, may be mentioned. It has formulated the following program:

Lowering gas tax and use of its receipts for road purposes only.

The teaching of temperance in the public schools and the strict enforcement of all laws governing the subject.

State regulation of the weighing of tobacco; elimination of the so-called nesting practice; lowering of warehouse charges to the schedule of the 1932-33 marketing season.

A tariff on imported meats, cocoanut oil, palm oil, etc., for the protection of local markets.

Consolidation and economy in government with consequent tax reduction; also a pay-as-you-go policy for local, county and state units of government.

Further development of the Tennessee Valley natural resources.

According to the Grange *Bulletin* (No. 107) California is at the present time one of the most enthusiastic centers of Grange interest in the country, "where new organizations are rapidly being perfected and great interest is being taken in the legislative program sponsored by the California State Grange." The work in that state is said to be thoroughly organized, while "permanent headquarters are maintained at Sacramento," the capital. The Grange is a quasi-Masonic fraternity.

#### NEGRO LABOR UNDER THE NIRA

Negro labor is said to have fared badly at least so far under the NIRA. An editorial on "Organizing Against Union Labor," published in the *Argus*, a Negro weekly of St. Louis, sheds light on a problem that should not be permitted to go on unnoticed. The editorial declares:

"The effort on the part of the National Urban League to organize Negro workers is to be commended. We regard the movement as organizing against 'organized labor' . . . . The new movement, in its nature, says that organized labor is alright but that it does not reach far enough. It reaches to the door of the colored man but denies him admittance. Thus, organized labor has taken on itself what may be called a labor oligarchy. It denies the Negro the right to work with the excuse that he does not belong to the union, and, in turn, it denies him admittance to the union because he is colored."

These efforts will, the *Argus* believes, obtain the sympathy of "many thousands of workers the world over, and, further, they will have the support of thousands of workers who do not belong to what is known as organized labor. The former outnumber the latter by many, many thousands, and we predict, here and now, that unless organized labor does better by other workers and stops discrimination against workers because of race and color, that organization is doomed to failure. In the meanwhile, all of these other workers who are now organizing will be in their ascendancy, and ere long they will enthrone themselves in a better position than that occupied by union labor today."

#### CONTROLLED PRICES

A chapter of the report, submitted by the Government Commission appointed a year ago by the Union of So. Africa to make recommendations with regard to agricultural co-operation, is devoted to the discussion of compulsion in co-operation, introduced in the Co-operative Societies' Amending Act, 1925. The commission's conclusions on this point are that:

Compulsory co-operation or compulsory sale through one channel by means of a board of control, both of which have as object the fixation and control of prices, is economically unsound and socially unhealthy. While it may temporarily benefit producers it will inevitably lead to over-production, maladjustment of supply and demand, and an ultimate collapse of prices. The experience in the Union with price control measures in two of its major agricultural products, tobacco and wine, substantiates the view that this form of control is undesirable and not in the best interests of agriculture.

#### MAIL ORDER HOUSES AND CHAINS

The usurious practice of ring buying by chains has led the Canadian Parliament to investigate the methods employed by concerns of this kind. The auditor engaged by the Com-



mittee charged with the investigation presented the information that the 40 ranking executives, including officers and directors of the T. Eaton Company Limited received salaries and bonuses totaling \$1,357,300 last year, an average of \$39,900. The average in 1929, the peak year for the vast retail and mail order house, was \$54,800.

An entire day was devoted by the Committee to hearing evidence of the growth and expansion of the Eaton organization which started in 1869 when Timothy Eaton opened a small store in Toronto, and now covers the Dominion from the Atlantic ocean to the Rocky mountains. During the last nine years, the Eaton organization has paid dividends aggregating \$4,730,000, an average of \$525,556 a year. The estate of Sir John Eaton, son of the founder, received 88.90 percent of the dividends, controlling that percentage of the stock.

#### CREDIT UNIONS

The credit unions, organized among the employes in the General Office and seven factories of the International Shoe Co., of St. Louis, have obtained to a remarkable growth. According to figures, as of March 31, these unions had 3,853 members and had made 2,590 loans of a total amount of \$162,451.36.

Membership and loans are distributed as follows:

	Members	Total Loans Made	
		Number	Amount
General Office	938	876	\$57,936.00
Hickory Street	450	313	21,440.50
St. Charles, Mo.	590	479	21,836.55
Broadway Sole	184	133	8,577.00
Woodrider, Ill.	585	176	10,460.31
Cherokee	366	267	25,964.50
Sikeston, Mo.	322	128	4,666.50
Cape Girardeau, Mo.	418	218	11,570.00

#### NEW POLITICAL UNITS

Abolition of municipal government in New Jersey is proposed. In its place would be set up twenty-one areas of government covering the entire State. The Municipal Planning Commission set up last year by the State Legislature is giving serious consideration to the plan. A survey of existing municipal governments is to be made, if money can be found for the purpose.

County lines would be followed in the demarcation of the proposed twenty-one areas of government. The administrative bodies to be set up would take over all functions of local government.

Municipal officials have decided to co-operate in a study of the plan. Questionnaires have gone unanswered. It may be necessary to raise a fund of \$50,000 by private subscription to finance the survey; the commission has no available appropriation.

#### LOTTERIES

The first Government lottery to be operated under the American flag for many years was inaugurated in Puerto Rico on July 1. Blanton Winship, Governor of Puerto Rico, has announced that, although he is opposed to all forms of gambling, he has signed the bill restoring lotteries to the island because he believed the public in general approved of the

Government lottery and because the proceeds will go to combat tuberculosis.

Bills to legalize Government lotteries have been introduced into several State Legislatures and into Congress. In the early part of the nineteenth century, Government operated lotteries were extremely popular in this country. They reached their height about 1833, when Pennsylvania, Massachusetts, and New York enacted laws against them and were soon followed by other States.

#### NEO-HUMANISM

The suggestion that men under sentence of death should be substituted for animals in vivisection experiments, the *Evening Standard*, of London, reports, was made by the Lord Mayor of Portsmouth (Alderman Sir Harold Pink) at the annual meeting of the South Hampshire and Portsmouth branch of the British Humane Society.

Alderman Pink said on the same occasion, he had never cared for any sport which entailed the destruction of or damage to animal life, and he thought it would be advantageous to include in school curriculums the ethics of kindness to animals.

#### SOMETHING FOR NOTHING

The Government of South Africa has decided to introduce legislation to put an end to the coupon and free gift system throughout the Union. The measure will be introduced by the Minister of Labor, Commerce and Industries, who is satisfied that the step will have the effect of lowering the cost of living in many directions.

He has been assured by three of the big tea companies in South Africa that their prices could be lowered to the consumer by at least 2d. per lb. if it were not necessary to compete with the free gift method of securing trade.

#### CHILD LABOR AMENDMENT

In the face of strong opposition, the House of the Louisiana Legislature on June 29th rejected a resolution to ratify the National Child Labor Amendment by a vote of 70 to 22. The Senate of that body had, a month earlier, passed a motion to postpone indefinitely action on the Amendment by a vote of 25 to 10.

This makes a total of 13 states which have either rejected or failed to ratify the Amendment since January 1, 1934. Not a single State has ratified the measure since the beginning of the present year.

#### SEAMEN'S WELFARE

Dr. W. H. Atherton, K.S.G., Manager of the well-known Catholic Sailors' Club, Montreal, presided over an interdenominational conference on Seamen's Welfare work which was held recently in New York.

This is the first occasion on which a Catholic has presided over a national conference of this nature, and Professor Atherton conveyed the greetings of the International Apostolatus Maris to the delegates who had come from all parts of the United States and Canada. The next meeting of the Conference will be held in Montreal.



## A Hitherto Unknown Letter by Ven. John N. Neumann

### I.

The pages of Church History are replete with relations of the hardships borne and the sacrifices made by zealous missionaries. One of its most glorious chapters is undoubtedly that dealing with the beginnings of the Cath. Church in the U. S. The priests who came to America and, imbued with an indefatigable missionary spirit, led a truly apostolic life in the New World, will ever remain shining models of sacerdotal virtue and unselfish labor for God and their fellow-men. Some few priests, indeed, may have come to our shores in search of adventure; by far the greater number, however, were well aware in advance of the hardships they would be obliged to endure and came prepared to meet an early death, possibly even that of a martyr.

Among the devoted laborers in this new vineyard of the Lord there were few who prepared themselves for their career with greater diligence and more profound ardor than John Nepomucene Neumann, later Bishop of Philadelphia.<sup>1)</sup> His untiring application to the study of about 8 languages, with the intention of qualifying the better for his apostolic labors, and his diary, are excellent proofs for the correctness of this assertion.

Like a number of other missionaries hailing from the German speaking countries of Europe, he had been inspired to engage in missionary endeavors in America by the reports of the Leopoldine Foundation.<sup>2)</sup> To read these reports and resolve to embrace this vocation were identical in his case. Having perused some of them, he visioned himself a missionary among the American Indians, and this thought never left his mind.<sup>3)</sup> He was obliged however, to wait two full years before numerous obstacles to his departure for America had been removed.

<sup>1)</sup> Neumann was born at Prachatitz in Bohemia March 28, 1811. He studied in Budweis and Prague and came to America prior to his ordination. Ordained by Bishop Dubois of New York, June 25, 1836, he devoted four years to missionary labors in the Buffalo district, and in 1840 joined the Congregation of the Most Holy Redeemer. Elected Vice-Provincial of the Congregation in the U. S., he was designated Bishop of Philadelphia in 1852, on the special recommendation of King Ludwig I. of Bavaria. After 8 years of tireless labor he died suddenly January 5th, 1860. The Cause of his Beatification was introduced in 1896.

<sup>2)</sup> Leopoldine Foundation, initiated by the efforts of Frederic Rese, Vicar General of the diocese of Cincinnati (1834 Bishop of Detroit); founded in 1829 at Vienna, for the purpose of rendering aid to the North-American Missions. Named in honor of Leopoldine, Empress of Brazil, daughter of Francis I of Austria (vide Roemer, Rev. Th., The Leopoldine Foundation. U. S. Catholic Historical Society, 1933).

<sup>3)</sup> Life of the Right Rev. John N. Neumann, C.S.S.R., from the German of John N. Berger, C.S.S.R., 2. ed., N. Y., p. 43.

The apparent impossibility of raising the funds required for the journey—even quarters from which he had a right to expect aid failed him—threatened to crush his hopes. The poverty of his parents prevented their granting him assistance; therefore, some priests of his native diocese, Budweis, in Bohemia, raised the money required for his traveling expenses by means of a collection.<sup>4)</sup> On February 8th, 1836, he left his native village, Prachatitz, on the first leg of his voyage to America. Finally, after numerous discouragements and disappointments, during which he continued courageously to hope against hope, he left Europe, and on the Feast of Corpus Christi, 1836, set foot on American soil.<sup>5)</sup>

Comparatively few letters written by John Nepomucene Neumann have come down to us. Those that have been preserved are remarkable for their clarity and simplicity of style. They reveal, moreover, the man: he never speaks boastingly of himself, his labors or adventures. They also prove him to have been endowed with that mastery of self and equanimity under all conditions which characterizes the saints. On the other hand they likewise disclose love for the beauties of nature and a mind receptive even for the simple things of life which one cannot help but admire. However, his letters give us but a partial view of his admirable character. His diary is, therefore, of vital importance for an understanding and appreciation of the entire man. What he has confided to it permits one to peer, as it were, into his innermost emotions, which elsewhere he conceals. We discover in this document Neumann's noble soul communing alone with its Creator.

His first letter from America is dated June 26, 1836, the day of his first Holy Mass.<sup>6)</sup> Until now the letter addressed almost a year later—it is dated Cayuga (Lancaster) June 4, 1837—to Rev. Hermann Dichtl, his spiritual friend and adviser, was considered the second written by him to his European friends or relatives. His next communication, of September 5, 1837, is addressed to his parents. This letter was reprinted without omissions both in one of the reports of the Leopoldine Foundation<sup>7)</sup> and the *Katholik*.<sup>8)</sup> It treats at some length of climatic and other conditions obtaining in his field of labor. Even today, almost a hundred years after it was written, this communication retains its interest and value.

Fortunately, however, there is yet another letter, hitherto unknown, which grants us detailed information regarding the first year of Neumann's priestly life in our country, and

<sup>4)</sup> Berger, Op. cit., p. 109.

<sup>5)</sup> May 29 and June 2, 1836.

<sup>6)</sup> Addressed to the Reverend Dean at Prachatitz; cfr. *Berichte der Leopoldinen-Stiftung* 1837.

<sup>7)</sup> *Berichte*, 1838, XI. Heft, pp. 56-62.

<sup>8)</sup> Speyer, 1838, Vol. 69, pp. 61-67. It was reproduced in our journal, Vol. XVII, Aug. 1924, p. 163 ff.



discovered by the writer in the famous German periodical, previously mentioned, *Der Katholik*. This journal, founded in 1821 by the Rev. Dr. Raess and Rev. Dr. Weis,<sup>9)</sup> from its very inception exerted a powerful influence in favor of foreign missions; moreover, during the period from 1834 to 1839 it published a series of letters from missionaries in the United States, chiefly German Alsations. Now the communication referred to and discovered by me in this publication is not identified by the editors as having been Father Neumann's; it is designated merely as a "Letter of a Young Missionary of the Diocese of New York."<sup>10)</sup> But its author must be Neumann, for, in the letter written to Fr. Dichtl, previously mentioned, he states specifically he had, a few days earlier, addressed a communication to the Rev. Rector of the Seminary at Strassburg. This remark sufficiently establishes both the existence of this document and the identity of the writer.

While the letter is dated May 30, 1837, it does not indicate where it was written. But since the communication addressed to Father Dichtl originated at Cayuga (Lancaster), and since the two communications were penned only a few days apart, it is possible, and perhaps even probable, the letter under consideration was written there also.<sup>11)</sup>

In this communication Fr. Neumann reports to his benefactor and protector, Rev. Dr. Raess, his experiences beginning with the day of his arrival at New York. It was Dr. Raess who had recommended the young Bohemian student of theology to the Bishop of New York for acceptance into his diocese. Neumann had originally intended to enter the diocese of Philadelphia. However, passing through Munich he had there met the Rev. J. M. Henni,<sup>12)</sup> sent to Europe by Bishop J. B. Purcell of Cincinnati, who informed him the Philadelphia diocese was no longer in need of German-speaking priests. When he reached Strassburg, he received the same disappointing information from the Rev. Dr. Raess, who had been empowered by the Bishop of Philadelphia to accept applications from German missionaries for incardination into that see; Raess, however, promised to recommend him for acceptance into the diocese of New York.<sup>13)</sup>

Hence it was that Neumann left Strassburg in great uncertainty regarding his future. It seemed all his plans had been practically ruined. "... It appears to me," he noted in his diary, "that an unknown hand has interfered in

the game."<sup>14)</sup> The discouraging experience in Strassburg, however, where he had been "more grievously disappointed than ever before," was trifling in comparison with the discouragements he encountered in the course of his journey. In Paris he waited in vain for the arrival of Bishop Bruté of Vincennes,<sup>15)</sup> to whom he intended to offer his services, as he had been advised to do by both Father Henni and Dr. Raess. A certain wealthy merchant, to whom he had been referred for financial assistance, could not be found.<sup>16)</sup> Having tarried for weeks, the while his slender means were fast dwindling, he set out for Le Havre, making part of the journey on foot. Finally, on April 28, he sailed for New York on the three-master "Europe."<sup>17)</sup>

The letter begins, as already indicated, with Neumann's arrival in New York City. Considering that he was penniless when he reached his destination; that he was obliged to relinquish his plan to devote himself to missionary work among the Indians; that he was ordained for the diocese of New York contrary to his original choice; that the way pursued by him later led him into the Congregation of the Most Holy Redeemer, and finally to the office and dignity of the episcopacy in the Diocese of Philadelphia—considering these developments, one observes the ministrations of that "unknown hand", leading this humble servant of God by secret ways from a lowly station to an exalted position. Neumann's unreserved surrender of self to the divine guidance will ever remain his greatest glory.

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*Letter of a Young German Missioner of the  
Diocese of New York*

May 30, 1837

.... Our ship landed at the New York Quarantine Station on Trinity Sunday of last year; but I did not set foot on American soil until the feast of Corpus Christi.<sup>18)</sup> In New York, your kind personal recommendation obtained for me an audience with the Reverend Bishop of New York.<sup>19)</sup> He was in greatest need of German priests; German congregations on all sides continued to beg him to send them German-speaking priests as he had always promised to do, especially on his recent tour of visitation, just completed.

This information took me by surprise; for from the very first moment, when I, together with Mr. S.,<sup>20)</sup> had resolved to consecrate my-

<sup>14)</sup> L. c., p. 117.

<sup>15)</sup> Simon Gabriel Bruté, 1779-1839; first Bishop of Vincennes, 1834; went to Europe 1836 to recruit missionaries.

<sup>16)</sup> Berger, p. 116.

<sup>17)</sup> Ibid., p. 117.

<sup>18)</sup> May 29, 1836.

<sup>19)</sup> Rt. Rev. John Du Bois, 1764-1842, third Bishop of New York, cons. 1828.

<sup>20)</sup> Adalbert Schmid, Neumann's intimate friend. The two young men intended to seek the American mis-

<sup>9)</sup> Dr. Andreas Raess, 1794-1887, cons. Bishop of Strassburg 1842; Dr. Nicholas Weis, 1796-1869, cons. Bishop of Speyer 1842.

<sup>10)</sup> *Der Katholik*, 1837, Vol. 66, pp. 275-280.

<sup>11)</sup> Or at Northbush, where Neumann went in the beginning of 1837. Berger, p. 170.

<sup>12)</sup> Joh. Martin Henni, 1805-1881. First Bishop of Milwaukee; cons. 1844; Archb. 1875.

<sup>13)</sup> Berger, p. 116.



self to the foreign Missions, we had no other thought than that of some day setting out upon our journey to the Indians of North America. The letters printed in the Reports of the Leopoldine Foundation confirmed us more and more in our purpose.<sup>21)</sup> Therefore it was rather startling to find myself suddenly barred from my cherished field of labor. As the funds available for my journey had melted down to one dollar, by reason of my long fruitless sojourn in Paris and the expenses of the ocean voyage, I requested the Bishop to advance me enough money to enable me to reach Michigan or Upper Canada.<sup>22)</sup> He however replied smilingly, he would assist me to travel as far as Buffalo, but not one step further; he considered me as belonging to his diocese, since notice of my incardination into the diocese of New York had been forwarded to Europe months ago; he felt himself obligated, he added, to confer the major orders upon me during the course of the month.... Consequently I received the holy Sacrament of the priesthood June 25; June 26 I offered up the holy Sacrifice of the Mass for the first time, in the German Church of St. Nicholas,<sup>23)</sup> and on the 28th I found myself more than 200 American miles away from New York.

In Albany, where the great Erie Canal joins the Hudson River, I discovered many German Catholics. They wished me to remain there for some time; however, as communication between New York and this city is easy, and travel by steamers, swift as arrows, does not even require a whole day, this congregation was ministered to by Mr. Raffener, pastor in New York.<sup>24)</sup> Having travelled from Albany on a liner,<sup>25)</sup> I arrived at Rochester on the Fourth of July, memorial day of the Declaration of Independence, amid the thunder of cannons.

In accordance with orders received from the Reverend Bishop I spent several days here. The German congregation had erected a brick church a few years ago; since the debt incurred by building could not be paid when due, it had been necessary to sell the property. After that

sion field. Schmid was obliged, at the last moment, to change his plans and remain at home, as the money collected sufficed for one passage only. Berger, p. 109.

<sup>21)</sup> The first of Baraga's letters (Berger, p. 43). Frederic Baraga, from Carniola, 1797-1868, first Bishop of Marquette, cons. 1853; distinguished missionary among the Indians of Michigan.

<sup>22)</sup> In order to reach the Indians in Michigan or the peninsula of Ontario.

<sup>23)</sup> Erected 1835-6; first church of the Germans in New York; dedicated Easter Sunday, 1836.

<sup>24)</sup> At St. Nicholas' Church. John Stephan Raffener, Tyrolean, 1785-1861, ordained 1825, arrived at New York 1833; famous pioneer priest, laboring among the Germans in New York City, Brooklyn (where he built 9 churches), Boston, Albany, Utica, Rochester. *Histor. Records and Studies*, Vol. V., 1916, p. 161.

<sup>25)</sup> Neumann has "Line-Boot", Line-boat, or liner. The journey was unquestionably made via the Hudson-Erie canal, to which he refers when mentioning his arrival at Albany.

the people had purchased an ordinary dwelling, removed the inner walls, and with the expenditure of considerable labor had transformed it into a church. When I arrived they were again greatly embarrassed. They still owed \$800, payable in two installments, the first of which was due shortly. Meanwhile the wealthier members of the congregation—who in America also are the more luke-warm—had withheld their contributions, using the failure of the former building project as a pretext; meanwhile, everyone knew the Americans would show scant mercy if the first payment were not made. Therefore the people begged me most earnestly to remain in Rochester. The faint-hearted, they urged, would gain courage, and the wealthier would, through auctioning of the pews,<sup>26)</sup> be compelled to provide funds for completion of the undertaking. I remonstrated, advising them of the instructions I had received from my Reverend Bishop, who had assigned to me the northwestern boundaries of his diocese; however, I promised to accede to their request, provided they obtained the consent of the Rev. Bishop. I could make this promise the more readily, since I knew the Most Reverend Bishop had applied for assistance to a priest of the Congregation of the Most Holy Redeemer precisely for the benefit of this parish.

In the course of the week I heard the people's confessions and preached twice on the following Sunday—for the first time in America. On Monday Father Prost, the Superior of the Congregation just mentioned, arrived unexpectedly.<sup>27)</sup> I enjoyed the happiness of his companionship scarcely one day, for on the evening of the 11th I left Rochester by mail-steamer,—a city I shall never forget because of the love that Catholic congregation showed me. Thanks to God eternally for having assigned to it so pious and saintly a shepherd.

(To be concluded)

GEO. TIMPE, P.S.M.  
Washington, D. C.

<sup>26)</sup> The practice of auctioning pews was common at the time.

<sup>27)</sup> American Province. B. 1804, d. 1885; joined the Redemptorists 1831, ordained 1832, in the U. S. from 1833 to 1843. *Pastoralblatt*, vol. 58, No. 5, 1924, p. 66.

The Rev. Frederick J. Zwierlein, in "Life and Letters of Bishop McQuaid" (Vol. I., p. 74-75), reproduces a letter written by Father Prost to the Archbishop of Vienna, expressing his gratitude for a gift of 5,000 florins, forwarded to the Bishop of New York through His Grace by the Leopoldine Foundation. He had already received \$1,000 of the total sum, and with it had "paid off the debt on our German church here," anticipating to liquidate the debt burdening the English congregation with the balance, approximately \$1400.—Fr. Prost's letter is dated at Rochester July 12, 1837, one month and twelve days later than Neumann's, stating the difficulty in which the German congregation found itself.—The particular volume of the Reports of the Leopoldine Foundation (X., 1838) is in the C. B. Library.—Ed.



## Letters of Father Franz Pierz, Pioneer Missioner

### VII.

Saut de Marie in North America,  
June 20, 1838<sup>1)</sup>

My Noble Friend and  
Most Estimable Brother:-

I received your two most delightful letters<sup>2)</sup> of January 6th and 10th of this year on May 19th. They caused me all the greater pleasure because of the new tone of brotherly affection with which you honor me and with which I place myself in full accord. However, the pressure of my many obligations and my absence since the beginning of this month on mission trips has deprived me of the necessary leisure to reply to them until now.

To begin with, I beg to acknowledge receipt of the articles forwarded to me, which I joyfully accept as a gift of Providence, and for which I thank the beneficent donors most sincerely. A shipment of nails, donated by Reverend Father Urshitz, to whom I shall presently address a letter of thanks, was delivered to me just in time to enable me to complete the building of my new church in Sault; what was left over I used to advantage on a new church intended for the newly baptized Indians at Michipicaton. The desired Carniolan iron implements, which cannot be had here, make it possible for me to establish a model farm according to my plans. I distributed one half of the seeds for field and garden products among the Indians, kernel for kernel, along with the necessary instructions for planting. The beautiful cup with the picture of the Conventual Church of Our Lady, a masterpiece from my country and a highly cherished token of friendship, is an object of pride to me and of admiration for my Indians. I have blessed the cup and designated it exclusively for use at solemn baptisms.

At the recent administration of baptism at Okivanwisinong, which consumed an entire day, and that at Michipicaton, which required even more time, a handsome, well behaved youth served me, using the saucer as a tray for the sacramentals and the other required articles; he is the son of our Government Agent, Mr. Ond, who last winter taught me English while

I instructed him in French and Latin. This youth, having become attached to me, accompanied me on all my arduous mission trips, regarding which, to satisfy your desire for information, I shall relate some facts drawn from my Mission-Notes.

At the beginning of the present month I journeyed in my own boat with 4 sailors<sup>3)</sup> to Michipicaton, on the north shore of the Great Lake Superior, a distance of over 120 English miles.<sup>4)</sup> On this voyage I encountered many pleasing, surprising views; the seemingly boundless Lake offered to my eyes, especially at sunset, a hitherto unseen, majestically beautiful sight, enhanced by the gold-tinted yet many-colored reflection from the mirror of the Lake. This body of water, the wildest and largest in the world [i. e. of fresh water], more than 200 German miles long and 150 wide, and ordinarily harassed like the ocean by constant storms, was now continuously placid, while the air was likewise calm. During our rest-periods my crew entertained themselves with fishing and profitable hunting, with the result that we frequently had fresh food. The land round about is, on the whole, very poor; a chain of low rocky hills; a dismal desert, inhabited only at times by a few fishermen; only the two places named, and at which Indians live, are very nice and habitable, having good soil, though it is useless because unprofitably cultivated.

Here I saw a great variety of stone, principally granite, quartz, lime-stone and flint; likewise marble, black and red, with conical stripes; brightly polished to a height of 60 feet by the constant friction of the waves, and, reflecting the light from their wondrously beautiful walls, these rocks engirdle the Lake with a sheen of pure delight.

(To be continued)

to the U. S., he arrived in our country September 18, 1845, aged 43 years. He did not, however, follow his friend out into Michigan or Minnesota but remained among the immigrants who had settled in Pennsylvania. Shortly after his arrival he served for one year as pastor of Holy Trinity parish, Philadelphia; later he entered the diocese of Pittsburgh and became one of the pioneer missioners of western Pennsylvania, having established his principal residence in Fryburg. From here as a center he ministered to souls in Clarion, Venango, Jefferson and Forest Counties.

Though the first Slovenian colony in our country was organized with Fryburg as a centre, Fr. Skopec's missionary and pastoral labors were devoted mostly to the Germans. He erected a considerable number of churches in his far-flung mission-field. When the diocese of Erie was erected, Fr. Skopec was incardinated in the new episcopal see. Having died at a ripe old age at Hermitage, October 24, 1887, he was buried at Fryburg.

Baraga was in Europe at the time Pierz wrote this letter. The Slovenian phrase quoted in it means: All we can do, until more co-workers join us, is to skim the cream off the milk.

Fr. H. Br.

<sup>3)</sup> Sailors: possibly guides, or other frontiersmen, capable of sailing a boat.

<sup>4)</sup> Michipicaton: Pierz speaks of this place as being on the shore; there is also Michipicoten (!) Island, with the bay, of which the Missioner writes, to the East.

<sup>1)</sup> Pierz consistently writes Saut. Other spellings, at times wrong, are not always consistent. Ed.

<sup>2)</sup> Because the tone of this letter is different from that of the communications previously printed it might be advisable to identify in advance the person addressed. It is Herr Ferdinand Schmidt, a merchant of Schischka, at the time a suburb of Laibach, but since incorporated in that city. He was a devoted and generous patron of the Missions and a friend of both Baraga and Pierz.

The recipient of the letter printed in the June issue, dated October 10, 1837, Rev. Andreas Skopec, was a friend of Pierz and an expert in farming and other economic matters. Pierz having persuaded him to come



## The Central Verein and Catholic Action

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 Communications concerning the Central Verein should be addressed to the General Secretary, F. J. Dockendorff, 502 So. 14th Street, La Crosse, Wis.

*All these works, of which Catholic laymen are the principal supporters and promoters and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.*

Pius X.

### Bishop McQuaid at Our Rochester Convention Sixty Years Ago

Since its inception in 1855, the C. V. has on numerous occasions benefitted from the attendance and the encouragement lent it by the Ordinary of the Diocese in whose episcopal city it was meeting. Never to a greater degree, however, than in 1874, when, for the second time in its history, it convened at Rochester, from the 24th to the 27th of May. The Bishop of the See of the same name at the time was the valiant Bernard J. McQuaid, one of the outstanding figures in the hierarchy of our country, whose character and influence Rev. Frederick J. Zwierlein has so strikingly portrayed in "The Life and Letters of Bishop McQuaid".<sup>1)</sup> The Bishop's active interest in the convention was a boon to the delegates, forced to contend on that occasion not only with problems of organization but also with criticism,

due in part to misunderstanding of the aims of the C. V. and the aspirations of its leaders.

So acute were these problems that, on the first day devoted to the transaction of the affairs of the organization, Pentecost Monday, President Spaunhorst requested the Secretary, the Rev. A. Schwenniger, of Cincinnati, to present to the delegates a comprehensive outline of the issues to be met and the adjustments the times demanded. The convention was opened and continued under the strain caused by criticism and the realization that the Federation, then assembled for its 19th convention, must formulate a definite statement of its character and objects, draft a new, more precise Constitution, clarify the rights and duties of members of societies and the Central Verein itself, promote collections for the Salesianum, place the care of immigrants (the C. V. maintained agents at New York and Baltimore) on an adequate basis, and above all meet the charge that in declaring its attitude on a number of questions it assumed to speak for the Church.

Welcome as it would have been under any circumstances, the cordiality evidenced by Bishop McQuaid was particularly gratifying and helpful to the officers and delegates under the conditions then obtaining. The Proceedings of the convention<sup>2)</sup> record several evidences of the Bishop's interest in the C. V. He had arranged that the hall of the Young Men's Catholic Association be placed at the disposal of our Society for the convention without cost to the organization and he celebrated the Pontifical High Mass in SS. Peter and Paul church on Pentecost Sunday. In addition, Bishop McQuaid addressed the delegates at some length during the afternoon session of Monday, May 25th, and forwarded a cable, expressing their homage, to His Holiness Pope Pius IX. And when, on the evening of the 27th, those delegates, who had not yet departed for home, foregathered for recreation in the meeting-hall, he joined them and addressed them on the importance of ever maintaining allegiance to and contact with the Holy See.

All these evidences of Bishop McQuaid's kindly interest were heartening. As a means of estimating the better the effect his solicitude must have exerted upon the members, a few passages from his principal address, re-translated from the German, must be quoted. According to the Proceedings, he declared in part:<sup>3)</sup>

"My heart beat high for joy when the newspapers advised me that the important and estimable 19th General Convention of the German Catholic Central Verein would meet in Rochester. My joy, however, has been greatly increased since I have become an eye witness

<sup>2)</sup> Neunzehnte General-Versammlung d. D. R. K. Central Vereins in den Ver. Staaten von Nord-Amerika, etc.; Cincinnati, 1874.

<sup>3)</sup> L. c. The address, printed in small type, all but covers pp. 23-27.

<sup>1)</sup> In 3 vols., Rochester, 1927.



of what transpired here yesterday and today. You are welcome, ten thousand times welcome to our city of Rochester, and we Catholics deem ourselves honored, we are proud to have you in our midst. I believe you are men of spirit, business men and fathers of families, men of sincere convictions, and I do not believe you have come to this city merely to parade and to see what the city offers. I believe your meeting here will demonstrate that it is your purpose and your most sincere desire to consummate efforts intended to promote your own good, engaged in for the benefit of those whom you represent, for the welfare and honor of your Church, for the future welfare of this glorious country, which you have made your home.

"In this morning's paper I read words spoken yesterday in this hall, I read words which saddened my heart, sounding, as they did, as though we owed someone an apology for being here. But I also read words which filled my heart with joy and made me feel proud to be able to come before you, representatives of 50,000 men, and before the delegates from this city, who represent 30,000 Catholics of Rochester. We are here by no man's indulgence or favor. We are here by the grace of God and the benevolence of our country. We are here as citizens of this country because we have deemed it well to establish our homes here. God brought us into this country; God gives us the light and air we enjoy, and our possessions in this glorious country we owe to God and to no man. And I, an American by birth, who cannot call any other country his fatherland, feel I have no more cause to be proud of my rights as an American citizen than any Irishman or German who came into this country of his own free will (applause) and worked to make this country what it is..."

Having developed this thought a bit further, the Bishop of Rochester continued:

"I also read in this morning's paper precisely what I had expected to read. I was happy to learn the German Catholic Union would come to Rochester, since I know it represents the strong, upright, truthful and independent German Catholic men of the United States. And this is substantiated by the words your President addressed to you yesterday, directing your attention to the high purposes you should always hold before your minds. I am proud of this meeting of the German Catholic delegates..."

Coming from the lips of so distinguished and outspoken a prelate, as Bishop McQuaid, these declarations must have been accepted by the delegates as far more precious than conventional phrases. This assumption is fully borne out by the further content of the lengthy address of the Bishop, in the course of which he took the delegates into his confidence and solicited their cooperation for the realization of ideals for which he was fighting, and for which he was destined to fight for several decades following the convention. In his remarkably frank and cordial discourse, part of which, incidentally, is reproduced in Father Zwierlein's work, the Bishop referred to the antagonism against the Church fostered by bigots and to his own experiences in the struggle against bigotry; his increasing love for the Church and his country; the necessity of religion in the family and extension of its influence throughout the nation; the duties of Catholics as citizens; the practical solution of the School Question, in a restricted sense, by the German Catholic immigrants through the Parochial Schools they had established and which they main-

tained; the need of placing before the American public, through strong Catholic lay organizations, the demands of the Catholic people regarding education, and in particular one for a share in the school tax funds. In all these matters the speaker appealed for the cooperation of the Central Verein.

A veritable storm of applause was released, according to the Proceedings, after the distinguished prelate had concluded his remarks. Once it had subsided, President Henry J. Spaunhorst assured the Bishop that not only the delegates but every member of the Central Verein shared the convictions expressed by him.

Since the second of the two conventions of the C. V. conducted in Rochester sixty years have passed. Our Federation is still essentially the same, but now as then it has not reached a final stage of its development. While insisting on the perpetuation and observance of the principles which have so long sustained it, the Central Verein is well aware that it must adapt itself to the needs of the present, meet them as courageously as the founders did the problems they were faced with. With such thoughts in mind, the delegates to this year's convention should establish a record worthy of the traditions of the C. V. and the praise it merited from so distinguished a prelate of the Church as the late Bishop McQuaid even sixty years ago.

### A Catholic Paper for Catholic Farmers

"Even the farmers are striking," I said to myself not so long ago while reading news from the United States. "But no wonder!" I mused at second thought; for I had become acquainted with farming conditions in America through some twenty-two years of personal observation and contact. "There's something rotten in the field of farming when this most conservative class resorts to the double-edged sword of a strike." "Conservative?" The word may justly be applied to most of the European peasantry from the large land-owners of East Prussia to the poor mountaineers of Switzerland. But in the United States the farmers are not so tied to the soil as they are in older countries. In pioneer days Americans became accustomed to moving from one part of the country to another; westward the course of farming, like that of empire, took its way. Being conservative, even in the sense of conserving the fertility of the soil, has never been the strong point of American farming.

The American farmer has not even been truly conservative in his way of thinking and his methods of agriculture. "Progress" has been his watchword. The farmers in the States, especially those raised and educated there (at least those who are not illiterate), are much given to reading. As a result the ideas propagated by the secular press have be-



come deeply rooted in the mind of American farmers, who, as a class, are intelligent. The great trouble is that they are not always given the most wholesome of intellectual food. For the most part their reading matter consists of the daily papers, particularly their Sunday editions.

In regard to literature relating to farm questions and land problems, they have little choice, at least so far as periodicals printed in the English language are concerned. They have the alternative of subscribing to either a commercialized farm paper published by those who are trying to "farm the farmers", or some agricultural publication edited by a farm association interested primarily in increasing its membership.

What is most needed by your farmers—I mean, in the first place, Catholic farmers—is a periodical, perhaps a weekly paper, edited on strictly Catholic principles and in the interest of the farming population, as well as of the nation as a whole which must continue to find its securest foundation in the land. I have in mind some such publication as *Der Katholische Schweizerbauer* of Switzerland. Despite the fact that in the Swiss Republic there is no dearth of good farm papers or periodicals, really written in the best interests of the farmer, and although the leader of the Swiss farmers, Mr. E. Laur, is a man of international reputation and of sound social and economic principles, the leaders of the Catholic People's Union (Katholischer Volksverein), nevertheless, found it desirable to publish their own paper in the interest of the Catholic farm population of the country. In spite of hard times, *Der Katholische Schweizerbauer* has within a short time enrolled some 2,000 subscribers (incidentally, our Catholic brethren in Holland are doing even better in this regard). The purpose of the paper is to transmit to the rural population, in addition to reliable information about the various branches of farming, solid social and religious principles. There are only a few parts of the country where Catholic Farmers' Associations are possible; most of the farmers are members of neutral unions which promote only the economic interests of agriculture. For political purposes the farmers, including many Catholics, belong to the Farmers' Party (Bauernpartei). Hence the need of a Catholic rural paper, stressing the higher interests of the immortal soul.

The situation is in many respects similar to that the Catholic German workingmen found themselves in some 25 years ago, when they helped to found the Christian (inter-confessional) Labor Unions. The saintly Pope Pius X allowed them to cooperate with other Christian workingmen for their common social and economic betterment. However, he instructed them most earnestly to band together in strictly

Catholic Workingmen's Associations (Katholische Arbeitervereine), intended to foster their holy faith and also the reception of that religious food so necessary for a true Catholic life. But if we cannot everywhere unite our Catholic farmers in Catholic Associations, we can furnish a Catholic paper for them at least.

In reviewing the situation in the United States it occurs to me that the Catholic farmers of your country are situated much as were the Swiss peasants even quite recently. A strictly Catholic periodical or weekly paper for the Catholic rural population of the United States seems to me to be the crying need of the hour. Planted in the hard soil of the present depression, it should grow all the stronger when things economic will once again right themselves.

JUSTUS SCHWEIZER, O.S.B.

Heiligkreuz b. Cham,  
Switzerland

### Propagators of Co-operation

Both race and nationality were considered by the late Professor Charles Gide, the distinguished French economist, factors that play an important part in the development of Co-operation. He thought Anglo-Saxons the best co-operators, and Celts, including the French, the worst.

Calling attention to this opinion, writes Professor Dr. V. Totomianz, formerly of Petrograd, now of Sofia, Bulgaria, in an article on the "Historic Background of the Co-operative Movement":

"An important part in the history of development of Co-operation must be attributed to individuals of whom both Great Britain and Germany had many. Both these countries have not the least idea of the extent of the influence Schulze-Delitsch, Raiffeisen, Huber, Vansittart Neale, Holyoke, and the Rochdale pioneers exerted upon Russia, Japan and India."

Professor Totomianz, who is well qualified to judge, thinks that "the existence of the great propagandists of Co-operation in former days, and of great co-operative organizers now-a-days, together with the high cultural standard of the nation," should be considered by them "an historical reason for the building of new forms of Co-operation, and for the extension of co-operative ideas in Germany, Great Britain, Sweden, Switzerland, Denmark and other countries."<sup>1</sup>) As a further reason he emphasizes "the inclination, especially of the German and Scandinavian people, for discipline." "For no other nations," he writes, "are more disciplined and more orderly than the German and the Scandinavian."

Undisciplined nations cannot, Prof. Totomianz believes, "be co-operationized". Education is, of course, an important factor in Co-operation, and Religion has, as he points out, exerted a great influence on the spreading and growth of the co-operative movement. "Genuine religion strengthens Co-operation," he writes, "and it is by no means a coincidence that different religious sects played so great a role in the growth of Co-operation."

<sup>1</sup>) Contributed to the *Canadian Co-operator*, May, p. 8-9.



## Catholic Farmers of North Dakota on Their Economic Problems

Sorely tried by years of hard times, aggravated by the Depression, and lately rendered still more onerous by the drought, the gravity of which outsiders find it difficult if not impossible to realize, the members of the C. V. of North Dakota nevertheless preserve a strong faith in God and courage to carry on. Characteristic of their attitude is the resolution adopted by the recent annual convention of the Branch, entitled "The Condition of the Farmers of North Dakota." That the drought was broken the day after the resolution was approved does not affect the pertinence of the declaration, which reads:

"The most trying problem at present affecting the farmers of North Dakota is evidently and by common admission one which only God, the Lord of nature, can solve. If He will permit life-giving rain to fall we shall, with His blessing, be able to overcome our most pressing difficulties. If He does not thus bless us, all human efforts to bring relief, no matter how well-meant, will be naught but patchwork. Therefore we, professing our utter dependence upon Divine Providence, dedicate this our Annual Convention entirely to God as a period of atonement and petition, and pray He may, in His gentle mercy, save man, beast and the fruits of the field.

"At the same time we recognize our duty to help ourselves as well as we may and to come to the assistance, as far as lies in our power, of our brethren who may be more sorely tried than ourselves. We also recognize the benevolent interest displayed towards the farmer by the State and National Governments; however, we urge both to exercise prudence and moderation in carrying out their plans. The apparent urgent necessity to slaughter live-stock to save it from death by starvation may very easily be abused to destroy the nucleus of valuable dairy-herds, to the injury of the farmer and the advantage of more fortunate interests.

"We also gratefully acknowledge the endeavor of the Governor of our State to aid its farmers by his proclamation of a moratorium. We declare it as our conviction that the several States and the Federal Government should years ago have made some such similar provision to assure, especially to those who have innocently become debtors, their dwellings and farms and to grant them ample time and favorable conditions to meet their obligations.

"We are further convinced that the Frazier Farm Loan Bill, at present before the Congress for consideration, will also render the farmer valuable aid; and we encourage our Senators and Congressmen to continue their fight for this measure, the benefits of which will not remain confined to the farmer.

"We appreciate the financial assistance hitherto granted by the Federal Government. However, we are by no means willing to relinquish permanently the least of our civic or States' rights in consideration of such aid. We insist, as on a fundamental demand, that, with the ceasing of the present emergency, the Federal Government shall withdraw into the sphere of power proper to it under our long recognized form of Government. We will not have the present crisis abused as an opportunity and a means to deliver the country into the hands of either State Socialism or State Capitalism.

"The extremely adverse conditions prevailing for the last few years in particular confirm us more and more in the conviction that we can and must expect more from selfhelp and mutual help (Co-operation) than from the State or National Government, although we neither belittle nor ignore their duty to come to the aid

of citizens in distress. Our experience strengthens us also in our belief that the solution of the great national and international, as well as our more proximate social and economic problems, can be found only in the application to them of Catholic principles. They alone will lead us to enduring relief and redemption."

## Rural Life

In England, even more so than in our country, the Catholic Church is an urban institution. Addressing the annual meeting of the Nottingham Diocesan Catholic Land Association in May, Msgr. Bigland, dealing with the landward movement from the point of view of its effect on the conversion of England, said the Catholic Church in England hardly existed outside the towns. If only they could get the Catholic Church back into the country districts, what a difference it would make.

In the country areas of England the people were simply drifting into indifferentism and paganism. Many of them were interested in the Catholic Church, and as every training farm established by the Catholic Land Association would have its chaplain and its chapel, they hoped that it would be a leaven to influence the neighborhood.

Similarly, the Bishop of the Diocese, Most Rev. John Francis McNulty, spoke of his conviction that the movement 'Back to Mother Earth', was national, Catholic, traditional, and an English movement. They were out to restore the peasant proprietorship, and opposed, on the other hand, to Communism and the socialization of the means of production. Catholics, Bishop McNulty continued, ought to be right in the forefront of the land movement, and he wanted to see Nottingham play its part. What they were doing was struggling to put unemployed men on unemployed land. There was any amount of land wanted to be broken in the parts of England included in his Diocese. He quite realized, he said, that to do anything effective it would have to be done on a big scale, but they would not accomplish anything unless they made a beginning, and so in the Nottingham Diocese they had started.

## Father Zephyrin's Grievance---a General Complaint

Now that Father Zephyrin Engelhardt, O. F.M., the historian of the Catholic missionaries and Missions of California, has gone to his reward, we may divulge the complaint contained in the very last communication addressed by him to the Director of the C. B., on October 29th of last year. Having spoken of his jubilee in September and of the work he was engaged in at the time, completing the History of San Carlos Mission, Father Zephyrin continues:

"My books are now considered standard, especially



among non-Catholic educators in Public Schools, High Schools, and Universities. Catholics are indifferent, and while many copies of my books go to non-Catholics, to Sisters and members of the clergy, but few are sold to lay-Catholics. The President of the University of California, at Berkeley, informed me in May [1933] that the faculty had unanimously voted the degree of Doctor of Law should be conferred upon me. They regret that thus far it was impossible for me to go there in person. Santa Clara granted me the same degree years ago."

Although the letter was a personal communication, begun in German, but not continued in this language, because the writer feared "there would be no end," his complaint may now serve the purpose of pointing out that the Catholic laity of our country should spend more money for books and less for shows.

### Monsignore John E. Rothensteiner

Of all the men we have met and associated with in the course of a long life none other has exemplified to a greater degree the truth of Goethe's remarkable saying: "Die milde Macht ist gross", than Monsignore John Rothensteiner, the jubilarian. Although none of the speakers on the occasion of his sacerdotal golden jubilee referred to this characteristic, every testimonial tendered him revealed its author to have realized the Monsignore to be possessed of this so rare quality.

While almost a quarter of a century has elapsed since Msgr. Rothensteiner left Fredricktown, Missouri, a typical quasi-Southern community, its present Mayor, W. M. Gudger, wrote:

"The memory of the high type of religious manhood exemplified by you and the associations with you during the many years of your ministry and service here will always remain."

Writing from Columbia, Mo., Mr. Floyd C. Shoemaker, Secretary, The State Historical Society of Missouri, told the jubilarian:

"As you know, I have always held you in that narrow circle of friends for whom I have the highest respect, and the warmest feeling. You have always seemed to me, judging from your letters, reports of you, and your writings, as one of the rarest of men in having attained the loftiest heights of the spirit and of living. It seems so strange that I feel this way towards you, since you and I have met in person only once. It is your letters and writings. There breathes in both the brotherhood of men, the fine gentility of the gentleman, and the exacting attitude of the scholar, and the high spirit of the perfect, Christian gentleman."

One of the outstanding testimonials to the power of lenity, which distinguishes Msgr. Rothensteiner, is contained in the address delivered by Mr. Frank L. Rogles on behalf of the parishioners at the jubilee:

"When you came to the parish there was only a basement in which to offer the Divine Sacrifice. You completed, built, and furnished this magnificent church. You added the much needed addition to the Sisters' convent, built a new parochial residence, and to crown all, erected a new, up to date school building. Not satisfied with these improvements, you purchased the building and lot that rounded out our church property,

and consequently the parish is now in possession of \$250,000 worth of property with an approximate encumbrance of perhaps \$6,000."

By utilizing well his leisure, Msgr. Rothensteiner managed to write eleven books, among them the two large well documented volumes on "The History of the Archdiocese of St. Louis", and a like number of pamphlets. Nevertheless, up to this day there apply to him the words of St. Paul, written across Msgr. Rothensteiner's testimonial by one of his professors at St. Francis Seminary: *Modestia tua nota est omnibus hominibus* (Phil. IV. 5.).

### German, the "Finest Instrument of Abstract Thought"

The cultural value of the German language has been stressed frequently enough, but never before has it, to our knowledge, been praised as a vehicle of philosophical thought as Professor P. Smith, of Cornell University, now praises it in his volume on "The Enlightenment 1678-1776":

"Modern German is richer in its philosophical terminology than any other language has ever been; and it is thereby become the finest instrument of abstract thought ever created by the human mind, not even excepting the ancient Greek."<sup>1</sup>)

Sufficient reason why parents possessed of a knowledge of the German language should foster it in the family, and why it should be taught again in our secondary schools. The knowledge of German may prove an invaluable asset to any young man or woman intent on engaging in a profession requiring knowledge of one or more foreign languages.

### Oppose Garb-Rule Decision

The decision of State District Judge Grimson, sitting in Rugby, Pierce Co., N. D., forbidding Sisters to teach, as they had been doing for a number of years, in the Public School at Balta, in the same county, had not been publicly rebuked until the delegates attending the annual convention of the C. V. of that state were advised of the situation and the details involved.

Complaint had been filed against the Sisters by a resident of Balta, alleging the wearing of the religious garb by them exerted a 'sectarian' influence upon the non-Catholic children attending the school, and the Judge pronounced in favor of the petitioner. The resolution ratified by the C. V. Branch convention declares he acted without warrant, since neither the Constitution nor the laws of the state provide a basis for discrimination against teachers on the strength of their wearing a religious garb. Judge Grimson, in his opinion, had taken recourse to a Nebraska case, which the convention holds, does not apply. The resolution expresses the hope, the decision will be repudiated by executive authorities and reversed by the Supreme Court, as it has orally been discountenanced by the school authorities, who refuse to extend the prohibition beyond the one school affected. The fear, however, is entertained,

<sup>1</sup>) Loc. cit. N. Y., 1934, p. 319.



that, should the Supreme Court support the judge, some 15 other schools of a like character will be affected. The resolution nevertheless urges the issue be clarified, while hitherto the policy pursued by those immediately interested had been to let sleeping dogs lie.

Two years ago a bill, intended to deprive priests and ordained ministers, though holding certificates, of the privilege of teaching in public institutions, was killed in a Committee of the N. D. Legislature, and by non-Catholics at that. The members of our State Branch are conscious of the fact that the public school, though taught by nuns, is not the ideal parochial school; nevertheless they are determined teaching sisters shall not be discriminated against in the exercise of a right constitutionally and legally granted all who hold the proper certificates.

### Youth Movement

Any Catholic youth movement in the United States, worthy of the name, must be founded on something better than cooperation for sport and amusement. Mr. Cordell Hull, Secretary of State in the Cabinet of the President, spoke well and wisely when he declared on a recent occasion that the more or less chaotic condition the entire political, economic, social, and moral affairs of the most parts of the world are unquestionably in, presents an unprecedented challenge, especially to the parents, the schools, and the churches.

"There are more opportunities for the present young generation," Mr. Hull added, "than is generally believed. It would be folly, however, to fail to recognize that the world is living more in an iron than in the so-called 'Golden Age'. The youth may as well realize that they face a world of stress and responsibility far more difficult and complex than any during recent generations. More of study and of time and of effort will be required of those who lead and plan than is usually imagined. The task must be approached with vision, energy, and resolution, and in many respects with a pioneering and self-sacrificing spirit."<sup>1</sup>

To an appeal of this nature the Catholic youth of the country, and before all the graduates of our high schools and colleges, ought to respond wholeheartedly.

\* \* \*

Blessed Charles Lwanga, one of the Uganda Martyrs, has been selected by the Holy Father to be Patron of Catholic Youth and Catholic Action in the missions of Africa. The decision is given in a decree of the Sacred Congregation of Rites.

King Mwanga of Uganda, urged by enemies of the Catholics, was stirred to begin a persecution in 1886. Joseph Mkasa, the King's major-domo, was the proto-martyr, while on May 26, 1886, 30 newly baptized Catholics, among whom were other pages of the court including young Charles Lwanga, were burnt to death for the faith.

<sup>1</sup>) The Dept. of State Press Releases, Weekly Issue No. 241, p. 275.

The Catholic Youth Movement in the C. V. is being fostered also by the New Jersey Branch.

Sunday, June 3, in conjunction with the observance by the organization of the Feast of St. Boniface, conducted at Union City, a meeting of delegates interested in the Youth Movement was held, in the course of which a tentative program of action was outlined. Special attention is to be given to athletic, dramatic and study club activities engaged in by the local units and their coordination throughout the state. Reports on the reaction of the societies to the suggested state-wide program are to be submitted to a meeting to be held in the near future.

\* \* \*

A Catholic Youth Day, like that conducted with signal success by District League No. II. of the Young Men's Division of the Cath. Union of Missouri at Richfountain in May, is being planned by the first D. L., operating in the St. Louis area.

The observance is to be held in the fall. The League elected a delegate to the C. V. convention at Rochester.

### Study Clubs

A good deal of serious thought and endeavor is being directed to the organization and conducting of study clubs at present all over the country. A fortunate development.

Since January an "Encyclical Study Club", organized by the "Arcadian high school students in response to the Holy Father's call, to train Catholic youth for Catholic Action," has met three evenings a week and made an intensive study of the Encyclical "Quadragesimo anno", *Vox Arcadiensis*, edited and published by the students of the Ursuline Academy of Arcadia, Mo., reports. Competitive papers were written by the members of the various classes of the high school on subjects drawn from this papal pronouncement: the freshmen discussed Ownership; the sophomores, A Living Wage; the juniors, Capital and Labor; and the seniors, Workingmen's Unions.

In the meantime, the great Leo's "Rerum novarum" had been studied in the classroom and made the subject of the first interstudent contest. Interclass contest papers discussed Social Justice and Social Charity. On one occasion the film, based on "Quadragesimo anno", and furnished by Fr. Nell's Co-op Parish Activities, of Effingham, Ill., was shown.

The April issue of the college paper contains one of the fruits of these evidently well directed efforts, a discussion of "Social Justice and Social Charity" in the form of a dialogue between a philanthropist and a student, prepared by a member of the senior class of '34, Margaret Fricker.

Endeavors of this nature, multiplied the country over, in high schools, colleges, rural and urban parishes, and last but not least, by societies of men and women, would, fostered by religious motives, undoubtedly go far towards preparing Catholics to develop intelligently, and with the necessary earnestness, Catholic public opinion.



## Credit Union Principles and Practices

The fear that a Credit Union can not possibly supply the credit necessary to farmers at times overlooks the possibility of co-operative banks, which are, for instance in India, a reality, possessed of a large amount of capital.

We have obtained from the Madras Provincial Co-operative Bank, established in 1905, a circular containing much information of the following nature:

"The Bank lends *only* to Central Co-operative Banks—there is a bank for each District—which again lend to Village Co-operative Societies of unlimited liability. These societies have also their own reserve funds which are invested outside their business and their share capital as further security. Co-operative societies are registered by the Government Registrar of Co-operative Societies, who audits them also annually—duties laid upon him by the Co-operative Societies' Act. Central Banks have also their own reserve funds, invested outside their business, and their share capital to offer still further security. This bank sets apart 25 percent of its annual net profits to a reserve fund, which is invested in Government paper. Dividend being by law limited to 9 percent, all undistributed profits also go to the reserve fund (and more of the same nature). Depositors of this Bank are thus amply protected by triple rows of reserve fund and share capital, in addition to the unlimited liability of the borrowing village primary societies."

According to the circular "the Government has authorized the investment in this bank of the funds of the Corporation of Madras, local boards, and municipalities, and the security monies tendered by government, local, and municipal servants, renters and contractors, and other quasi-public funds."

In addition the information we are drawing on points out that, and this is an important feature:

"Investment in this Bank helps our national industry . . . agriculture. Its support ought to be considered a patriotic duty by every one who has savings to invest."

There is, therefore, nothing small in the Credit Union movement. If it does not achieve the power, influence, breadth and usefulness which it has attained in other countries, it is because the people are "small", which means, in this instance, they lack the true co-operative spirit.

\* \* \*

The law adopted by the late Congress just before adjournment, providing for a Federal Credit Union system, grants prestige to the co-operative thrift and loan associations known as credit unions.

Under its provisions unions may be established in States that now lack C. U. Enabling Acts, while those operating in other States may elect to accept Federal supervision. The regulations applying to deposits on shares and methods of operation are those commonly governing credit associations established under State laws. The stipulation, however, is to obtain that no member may borrow more than \$200, or 10 percent of the C. U.'s paid-up capital and surplus, whichever is greater. The law, which is to be administered by the Governor of the Farm Credit Association, demands payment of fees for the Federal charter in excess of those

ordinarily required under State laws. For the present an appropriation of \$50,000 is provided to enable the administration of the act. Ultimately the cost of administration will be paid out of the income derived from fees for charter, audit and supervision.

On its face, the new law seems to burden Federal credit unions more heavily than State laws do. Moreover, it is doubtful whether the law will attain the aims some of its proponents, notably Senator Sheppard, of Texas, have in mind. One of these is, according to the Senator, intended to release from 2 to 4 billion dollars, estimated to be pledged by workers of low earning capacity to commercial loan companies at high rates of interest. This end, if attainable at all, would not be achieved for a long time to come, simply because a large percentage of the borrowers in question cannot be induced to join a C. U., while many may not be eligible to membership. Nor would an intensive drive for the establishment of credit unions change the situation materially. A drive would invite the danger of mushroom growth and the artificial creation would bear within itself the germs of dissolution and failure. Moreover, efforts of this sort would result in the enrolment of numbers of individuals unadapted to Co-operation and unprepared for it, lacking both the knowledge and the spirit essential to Co-operation. And that would be little short of a calamity.

It is characteristic of the prevailing policy that Senator Sheppard should be quoted in the press as urging the bill primarily as a means to release purchasing power, not to save the unfortunate borrower from the exploitation to which he is subjected. It is just this that matters. The C. U. is, furthermore, intended to promote thrift, while the Senator, and undoubtedly many others, apparently look upon the new federal C. U. law as a means to "prime the pump" of spending power, so that spending may once more be started on a large scale. If the law is to serve a constructive purpose, it should have as its object the sustained improvement of the economic condition of those people of good will whom the C. U. is intended to benefit and whom it is capable of benefiting.

\* \* \*

One of the fundamental principles and practices of every co-operative credit society worthy of the name, recognition of the character of borrowers as essential to the security of a loan, was stressed almost twenty years ago by Professor T. N. Carver, at the time adviser in Agricultural Economics for the U. S. Department of Agriculture.

Speaking before the National Dry Farming Congress, at Wichita, Kansas, on October 13, either in 1915 or 1916 (our press clipping lacks the year), Professor Carver urged "that human character be made as much a basis for rural credit and farm loans as collateral." Continuing, the well-known economist declared:

"The cost and means of obtaining credit is becoming a more and more important factor in the growing of crops. Poor credit facilities and a high interest rate depress agricultural production as surely as a fall in the price of farm products.

"Something must be done to enable the small farmer to borrow capital on terms approximately as easy as those the large farmer can obtain. If a small farmer possesses such economic virtues as industry, sobriety, frugality, forethought, and honesty, he is a safe risk."

The history of co-operative credit societies both in Europe and America prove this conten-



tion true. Nevertheless not merely "something" but virtually everything remains to be done toward accomplishing the purpose referred to by Professor Carver, despite our knowledge of the experience of Credit Unions.

\* \* \*

The title and certain introductory remarks of the instructive article on the founding, operation and dissolution of St. Ann's Parish Credit Union, of Nashville, Ill., contained in the June issue of *The Guildsman*<sup>1</sup>), are apt to mislead the casual reader. The author, Rev. Edward Dahmus, of Okawville, who has the care of the Nashville congregation as a mission, speaks of "A Credit Union's Failure." The emphasis repeatedly laid on failure is more than disproven by the author's concluding statement, bearing on the by no means tragic end of the C. U.:

"Notwithstanding our difficulties, most members discovered that they had been saving a little money, which they otherwise might not have saved. Dividends we did not pay. Neither did the Secretary-Treasurer demand remuneration. When the certificate of dissolution arrived from Springfield, the defunct St. Ann's Credit Union had paid all its bills, collected all debts, paid back all savings deposits, and proudly donated a balance of \$60.07 to St. Ann's Church of Nashville, Illinois."

One cannot well speak of the failure of a bank, even a people's bank, when it discontinues operations with a perfectly clean slate, and leaving the parish the beneficiary of a donation of more than \$2 per member (for Father Dahmus declares the Union at no time had had more than 30 members). All that may be said is that the auspices and circumstances of a local nature were not favorable to an institution of this nature and that it was therefore considered desirable, after eighteen months of operation (Feb. 1931 to Sept. 1933), to discontinue the union, whose organization was promoted by the Credit Union Bureau.

\* \* \*

Convinced of the value of the credit union, the North Dakota Branch of our organization intends to introduce an Enabling Act at the next session of the Legislature and to engage, if necessary, in an active campaign for its adoption.

The organization had at several annual conventions in the past adopted resolutions demanding passage of a Credit Union law and urging members to study the possibilities for service the C. U. offers. At this year's meeting a draft was submitted by the Society at Lefor, urging the action referred to. The representative of the Central Bureau was called on to discuss the C. U. and to reply to the numerous questions raised by the participants, the session developing into a veritable C. U. conference.

<sup>1</sup>) Edited and published by E. A. Koch, Germantown, Illinois.

Rev. Gregory Borski, O.S.B., Lefor, Spiritual Director of the C. V. Branch, proposes to obtain the support also of other organizations for the measure. The representative of the Bureau obtained an interview with the State Bank Examiner, Mr. Adam Lefor, and spoke to him of the nature and operation of the C. U.

Should the proposed venture be successful, North Dakota will be the fourth state in which one of our Branches figured prominently in obtaining a C. U. Enabling Act. In Missouri our organization bore the brunt of the struggle and secured the act practically unaided; in Ohio the Cath. Union participated actively in the campaign for the bill and in Pennsylvania the C. V. exerted a strong, and perhaps decisive, influence in favor of ratification.

\* \* \*

After a preamble harking back to previous exhortations to study C. U. principles and methods in the light of papal pronouncements on the value of self-help and mutual help, the resolution on Credit Unions adopted by the same organization emphasizes the encouragement they grant the Christian virtues of thrift and charity, the latter in its wider sense. Having spoken of them as curbs on greed and "training schools of Christian solidarity", the resolution declares:

"The member societies should continue to study the C. U. and, where conditions are particularly favorable, approach organization, so that such associations may be founded during the coming year. Moreover, the laws of the State should be carefully examined with a view to recommending to the next session of the Legislature changes or amplifications that may be required to permit establishment of Credit Unions."

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The second parish C. U. in Pittsburgh has become a reality: it is established in the congregation of the Most Holy Name, whose pastor, Rev. E. P. Fussenegger, is the Spiritual Director of the Allegheny County Section of the State Branch of the C. V.

Mr. F. Wm. Kersting, President of the Federation, instrumental in organizing both St. Basil's and Holy Name association, also assisted in establishing a neighborhood C. U. in the same city.

\* \* \*

The resolution on Credit Unions adopted by the convention of the Connecticut Branch of the C. V. declares:

"The parent organization has urged us to study the Credit Union, as a thrift agency and an aid to those temporarily in need, enabling them to avoid the necessity of seeking funds from sources that drain their earnings. Credit Unions established in parishes and other units have exerted a most beneficial influence. We urge that this institution be given further study and that the legislative action required for its advancement be initiated."



## Recognition of Mission Aid Efforts

The C. V. Mission efforts have elicited the attention of the Editor of *The Far East*, organ of the Chinese Mission Society of St. Columban. Writing in the June issue, he informs his readers:

"The missionary life of the Church could not fail to attract the attention and energies of the Central-Verein. In 1916—nearly twenty years ago, when many American Catholics still thought of missions somewhat as we think of stratosphere flights—the Central Bureau began to organize systematic mission support. During the year covered by the latest report a goodly sum was collected for the missions, while many gifts in kind, from medals to medicines, were sent to various foreign fields. The Verein has financed the printing of Catholic books in the vernacular of missions from Esthonia to the Dakotas. It has printed a Sioux prayerbook and the first prayerbook ever published in the language of the Ifugaos, a tribe in the Philippine Islands. Wohl getan!"

Those of our members, who consider the Proceedings of our annual conventions and the reports of the C. B. dry reading, should, moreover, ponder over the following statements from the same editorial:

"It is nothing new for the Catholic Central-Verein of America to take Papal encyclicals seriously. The soundest forms of Catholic Action have long been a habit with this great organization. Consequently the report of the annual convention of the Verein is always an inspiring, though unpretentious, record of solid achievement."

If the Rev. Editor of *The Far East* only knew that, among our own people, the C. V. is to an extent the voice of one crying in the wilderness! Largely because most men of the present are obsessed with the idea of bigness. They have no faith in the mustard seed; unless efforts are sustained by gifts such as those granted by Carnegie and Rockefeller to the foundations bearing their names, they despair of achieving anything worth while. They expect St. Anthony to work miracles, but condemn the spirit of St. Francis!

\* \* \*

Because of the medical supplies furnished by us to Rev. F. Lambrecht, one of his missionaries, the Apostolic Prefect of the Mountain Province, Philippine Islands, Rt. Rev. Msgr. O. Vandewalle, wrote us:

"These medicines have played a great role in changing for the better the attitude of our Ifugaos. I have known these people since 1908, but had not visited them since 1911. Recently I undertook a pastoral visitation throughout the entire Ifugao sub-province and was astonished to discover the people, formerly greatly afraid of the priest and so cold towards religion, coming in great numbers to us. As soon as we had arrived in a village, some would come into our room behind the chapel asking for quinine, others wanted a wound dressed, and then again an injection against malaria, etc., etc. Many have been converted, thanks to the first seeds of religion planted by the Father engaged in prescribing and distributing medicine....

"Fr. Lambrecht must have saved hundreds of lives in his District. While we were in Mayayao those who

showed evident signs of malaria formed a long line in and outside of our room. They had come for an injection and Fr. Lambrecht told me that the medicine for this operation, received by him from the Central Verein, is invaluable.

"Let me thank you for the help you are extending to my poor Ap. Prefecture. The poorer one is, the more one appreciates charity. I owe you and the members of the Verein so much that I cannot express my sentiments in words. When I say thank you, I mean that I pray for you. May God bless you and return the hundredfold."

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The hymn cards, presented by us to missionaries engaged in the Province of Nueva Viscaya, P. I., reached their destination safely and are greatly appreciated, we have been told. The Rev. Fr. De Snick writes us:

"The printing is really very good and the blue ink used is quite appropriate. Blue tints are popular nowadays even amongst my people. The arrangement of the hymns could not be better and I was surprised to discover that you had been able to print so many on one card. Moreover, I have not discovered one mistake even in the three Ilocano songs. This must be a consolation for the printer, who, I suppose, had a hard time setting them up."

\* \* \*

A bale of clothing, forwarded to a missionary, laboring among Negroes in the South, had results such as these, we are told:

"Another happy day for our St. Vincent De Paul Society. We are now able to help many poor parishioners, as a matter of fact, many have already received their share. We were very much impressed by the great variety of articles contained in the bale; especially the shoes attracted our attention. It is seldom we are given so many shoes; a pair or two, rarely more."

## Our Library, Depository for Valuable Material

Not merely the members of our organization but all students of history should be grateful to individuals depositing in the collection of the C. V. documents, letters, and other material of value to historians. Among recent acquisitions of this nature, we must mention a collection of private letters entrusted to us by Rt. Rev. Msgr. Jos. Selinger, Rector emeritus of St. Peter's Parish at Jefferson City, Mo., one-time Professor of Dogmatic Theology in St. Francis Seminary, Milwaukee, and an alumnus of the American College at Rome. The letters pertain to all of these phases in the life of the donor. However, in accordance with a rule adopted by the Committee on Catholic Action, documents of this nature are not available during the lifetime of the donor and ultimately only by special permission.

It is to be hoped, this method of depositing documents and letters in archives and the libraries of responsible Catholic institutions will henceforth be generally observed. Church historians today regret the destruction in former years of so much valuable material, the lack of which is felt by them on every occasion. The *Catholic Historical Review*, July issue, 1916, deplored the apparent negligence "to consider the preservation



of past records a duty which cannot be left to others." The article quotes John Gilmary Shea who, in 1891, wrote a friend, deploring "the destruction of documents that was being carried out all over the country." He spoke of the Diary, kept by a certain Benedictine for many years, "so that the volumes formed a pile several feet high." Although they contained "every event in the community and in the Church in that part of his State," these volumes were all destroyed "by order of his superior."

The vault of the C. V. even today contains sufficient documents and letters to warrant our request to consider it a depository for material of this kind.

## With the C. V. and Its Branches



The New Emblem of the C. C. V. of A.

### Convention Calendar

Catholic Central Verein of America and National Catholic Women's Union: Rochester, N. Y.: August 17-22.

C. V. and C. W. U. of New York: Rochester, simultaneously with C. C. V. of A.

Cath. Union and C. W. U. of Arkansas: Scranton, September 2-3.

State League of California: San Francisco, Sept. 2-3.

C. V. of New Jersey and C. W. U. Branches: Trenton, Sept. 15-16.

State League and C. W. U. of Minnesota: Jordan, Sept. 23-24.

### Program of the Rochester Convention

Preparations for the convention of the C. C. V. of A. and the N. C. W. U. have been completed for some time past. If the response on the part of delegates is at all in keeping with the spirit devoted to the preparations, the convention should equal the most successful of its predecessors. For the convenience of the participants, all religious services will be held in St. Joseph Church, and all business sessions conducted in Hotel Seneca, convention headquarters. A Mission and Charity Aid Exhibition will, as in recent years, furnish evidence of some of the endeavors of the members of the Natl. Cath. Women's Union.

The program follows in outline:

The Committee on Catholic Action is to meet the afternoon and evening of August 17th and the morning of the 18th.

The Board of Trustees of the C. V., the Committee

on Resolutions, and the Executive Committee of the N. C. W. U. are to conduct sessions in the afternoon of the 18th. At 6 o'clock, at a dinner tendered the members of the Major Executive Committee of both organizations, President John Eibeck will address the participants on "Gain and Loss, the Past, Present and Future of the Central Verein."—At 8 o'clock the Executive Committee is to go into session.

Sunday, August 19: 9 A. M.—Opening meeting in Columbus Civic Center; greetings and responses; 10:30: Pontifical High Mass, to be celebrated by His Excellency, Archbishop Edward Mooney, D.D., Bishop of Rochester; Rev. John G. Behr, C.S.S.R., Baltimore, is to deliver the sermon.

3 P. M.: Mass meeting in Columbus Civic Center: Addresses: "The Restoration of the Family", by V. Rev. A. J. Muench, D.S.Sc., LL.D., Rector St. Francis Seminary, Milwaukee; "The Church, the Family, and Eugenics", by Rev. Henry Laudenbach, Buffalo.

8 P. M.: Conference on the Catholic Youth Movement; Address: "Organization of Youth, a Demand of Catholic Action", by Rev. R. B. Schuler, Krakow, Mo., Spiritual Director, Young Men's Division, Cath. Union of Mo.—Committee sessions.

August 20, 21 and 22: High Mass at 8 A. M.—On the 20th: Joint session of all delegates at 9:30, presentation of Messages of Presidents John Eibeck, for the C. V., and Mrs. S. C. Wavering, for the N. C. W. U.—Separate sessions to follow.—7:30 P. M.: Joint session: Address by Mr. F. P. Kenkel, K.H.S., K.S.G., Director of the Central Bureau: "Activities of the Central Bureau"; Credit Union Conference: Address: "Credit Unions and Their Benefits", by Mr. B. L. Barhorst, President, Lafayette National Bank and Trust Co., St. Louis.—Discussion.

August 21: At the morning session of the C. V. Rev. Joseph H. Gefell, S.T.D., Rochester, is to address the delegates on "The Spiritual and Charitable Activities of the Trinitarian Sisters, Holy Family Parish, Rochester", and at the afternoon session there are to be two addresses, "The Youth Movement", by Rev. George C. Vogt, St. Andrew's Preparatory Seminary, Rochester, and "The Boy Problem", by Rev. Francis J. Lane, Chaplain, State Reformatory, Elmira.

August 22: Separate meetings, followed by joint session; installation of officers; adjournment.

The sessions of the Nat. Cath. Women's Union will, in general, parallel those of the C. V. There will be a mass meeting in the evening of the 21st, at which addresses will be delivered by Mrs. Mary Filser Lohr, N. Y. C., President of the N. Y. State Branch, on the N. C. W. U. and Cath. Action; Rev. Francis J. Lane, on "The Boy Problem", while Rev. C. F. Keyser, Milwaukee, who, representing the Protector of the Union, the Most Rev. Samuel A. Stritch, Archbishop of Milwaukee, will outline in particular His Excellency's attitude toward the Maternity Guild. It is expected the Rev. Joseph J. Schagemann, C.S.S.R., originator of the Guild idea, will address one of the sessions on the Guild.

A sight-seeing trip has been arranged for the afternoon of the last day of the convention.

### R. R. Rates for Convention Participants

The General Secretary of the C. V. announces he had obtained a round trip rate for participants in the Rochester convention, amounting to one and one-third of the regular fare.

The use of identification certificates will be necessary; moreover, at least 100 tickets must be purchased to assure the special rate, which holds good for 30 days, and on all lines.



## The President of the C. V. to the Ohio Societies

Particularly solicitous for the restoration to its erstwhile strength and importance of the Catholic Union of Ohio, in the interest of which he recently undertook a trip to that state, the President of the C. C. V. of A., Mr. John Eibeck, on June 19th addressed the societies affiliated in that Federation on behalf of co-operation in the Union.

His letter announces the Branch convention, scheduled for the end of July at Akron, recognizes the difficulties confronting the members in that state as well as in others, and continues:

"The officers of the Central Verein are ever anxious to assist our units in furthering the growth of their organization, and I therefore take the liberty of addressing this personal appeal to the good members of your society, asking them for their continued cooperation in the noble work in which we are engaged."

Reference is made to the history and activities of the C. C. V. of A. and the Ohio Branch, and the exhortation added: "The Central Verein needs you. Let our plea not be in vain."

## Connecticut Branch Eager to Foster Youth Organization

Meeting in New Britain in annual convention June 9th and 10th, delegates of the societies constituting the Connecticut Branch participated in the celebration of the Golden Jubilee of St. Peter's Society, host to the gathering. Features of the observance were the high mass on Sunday, at which Rev. Edward Koch, C.S.S.R., delivered the sermon, and a picnic in the afternoon. Perhaps without precedent among the Branches of the C. V. is the decision to conduct a second delegate meeting in October, at which unfinished affairs of the convention are to be transacted along with such other matters as may demand attention.

Among the problems which elicited deep concern the need of enlisting young men and young women in the State Branches of the C. V. and N. C. W. U. took first place. The Recreation League, sponsored by the Societies, seems to hold out certain promises in this regard. Both the youth problem and the matter of strengthening the senior bodies through the R. L. were discussed by President Rudolph E. Gattling in his message. The latter, it appears, had visited practically all member societies during the year last past, reporting to them on the transactions of the Pittsburgh convention and encouraging efforts on behalf of youth.

The convention affirmed anew the intention of the State Branches to act as host to the C. V. and N. C. W. U. in 1937, when the Connecticut federation will observe the Golden Jubilee of its establishment. Arrangements were immediately made to raise a convention fund, the members of the C. W. U. volunteering to assume responsibility for almost one half of the required amount.

Bridgeport having been selected as the scene of next year's convention, the following officers were elected: President: Mr. Edward Siebert, Waterbury; Vice Presidents, Albert Dobie, New Haven, and George C. Koehm, Bridgeport; Secretary, Edward Lemke, Meriden; Treasurer, Chas. Wollschlager, Meriden. President Siebert is to represent the organization at the Rochester convention of the C. C. V. of A.

The resolutions adopted by the convention treat of: Our Holy Father; Rejection of Authority; Vocations

and Missions; Paternalism; Married Women in Industry; Credit Unions; Recreation; Legislation; Connecticut Tercentenary.

## Oregon Branch Honor St. Boniface at Convention

The valiant little band of Central Verein members in Oregon this year combined their annual convention with a celebration in honor of St. Boniface, Apostle of the German people and patron of the parish at Sublimity, in whose church and hall the delegates foregathered. Thus, while the afternoon and evening of Saturday, June 9th, were devoted to the affairs of the Branch, the 10th was a veritable "Catholic Day," in which a large number of members and non-members participated.

Rev. Charles Goetzing, of Iowa, delivered the sermon at the solemn high mass and later addressed the mass meeting. Other speakers on the latter occasion were the Rt. Rev. Msgr. Black, Rev. Fr. Gregory Robl, O.S.B., and Rev. Leo Lenihan, Portland; Rev. F. H. Scherbring, Sublimity; Rev. Joseph Scherbring, Stayton; Mr. Joseph Maier and Mr. Frank Saalfeld, past president of the organization.

The resolutions approved by the convention concern themselves with homage to the Holy Father and His Excellency, Archbishop Edward D. Howard; condemnation of salacious and immoral films; the sanctity of marriage and violations of the laws governing it; Catholic education; social and economic reconstruction; Bolshevism; opposition to cancellation of the Catholic Hour by broadcasting stations maintained by the Portland *Oregonian*; Catholic Action, as promoted by the Bishops of the country and engaged in by the organization.

Mr. Joseph Woerndle, Portland, is to guide the destinies of the federation as President; Mr. John Fieger, of the same city, is Vice President; Aug. Moormann, Salem, Recording Secretary; John Maier, Salem, Financial Secretary, and Andrew C. Weber, Portland, Treasurer. Mr. Frank Bell, Sublimity, is to head the Committee on Legislation.—Societies in Portland, Salem, Mt. Angel, Sublimity, Shaw, Jordan, Stayton, Silvertown and St. Louis were represented by delegates.

## Our North Dakota Branch and Its Members

There is something entirely unique about the conventions of the Central Verein of North Dakota. The participants are "Volk"—a people—in the true sense of the word, and Catholic people. Not a mass of individuals, unjoined and unjointed, but an organism. They are a solidarically united people, enjoying a common background of race, religion and culture, in active sympathy with their brethren in our country and the Old World, be it in the Austro-Hungarian empire that was or the Russia that is; in sympathy too with their brethren in the Central Verein in the other States of the Union. And Catholic, feeling and thinking with the Church, eager to learn, and firm in their convictions. The annual conventions are to them matters of moment; to the last man and woman they attend business sessions, committee conferences and mass meetings. Hardly a delegate absents himself even from the ses-



sions of the Committee on Resolutions, although only a fraction of the total are designated as members of that group. And attendance at church services is mandatory without a mandate. In fact, at the convention conducted at Rugby June 5th to 7th, the delegates even assumed, on recommendation of a member society, the obligation to receive Holy Communion on the day on which the annual gathering opens. More specifically, on June 6th, the delegates, in a body, attended a solemn high mass, with sermon, a Pontifical high mass, also with sermon, and an impromptu "Rogation Service" in the afternoon of the same day, and a high mass on the 7th.

Reverting to the sessions of the Committee on Resolutions, these are remarkable for the alert and intelligent interest displayed by the participants. Resolutions are prepared by member societies as early as January; they are discussed and redrafted at the subsequent meetings of the societies, and during the Committee sessions, suggestions, questions, and counterarguments are offered from every section of the room. Moreover, topics offered for resolutions are reconsidered year after year, with laudable persistency, until finally the matter is clarified and common ground discovered upon which all are willing to stand.

This does not, however, imply that the convention moves clumsily or is slow in arriving at an objective. At Rugby the decision of a District Judge, barring nuns in a certain community from teaching in a public school, was presented for discussion, the residents of the community in question and others urging no action be taken under the circumstances. Having, however, informed themselves on the salient facts, and perceiving they had ground for action, the delegates insisted on declaring their condemnation of the decision and urging an appeal both to the Supreme Court and the public educational authorities.

'Tis thus the group of Catholics of Teutonic stock, largely immigrants, demean themselves at their conventions. At Rugby the Legion of Decency claimed their attention and support; recommendations for the fostering of temperance were offered; the Catholic character of the constituent societies was insisted upon; the needs and wishes of the farmers were treated; aid for the refugees from Russia whom the Central Verein has befriended was urged; continuation of collections for a scholarship at Assumption Abbey was promised; suggestions were offered for development of a Catholic youth movement in the C. V., study and promotion of the credit union movement was recommended—all of these, and other topics, being treated in the Resolutions.

The program as such naturally formed but the framework upon which the deliberations and transactions rested. Sermons on Catholic Action by Very Rev. P. Peter Fehrenbach, O.S.B., Prior of Assumption Abbey, Richardson, and the Abbot of that institution, the Rt. Rev. Cuthbert Goeb; welcoming addresses by Rev. Pius Mutter, pastor at Rugby, the County School Superintendent, Mr. Jos. Voeller, the Mayor, the Hon. J. Knudson; remarks on the Youth Movement by Abbot Cuthbert; addresses by Rev. Peter, on the Women's Union, by the representative of the Central Bureau, Mr. Brockland, on the creed and aims of the C. V., and by Rev. A. Sommerfeld, Sykeston, on St. Boniface, were stimulating and instructive features of the convention. On their part, however, the delegates themselves contributed greatly to the agenda of the convention. And this is as it should be, and will be, wherever wholeheartedly interested and intelligent men and women foregather to do what they may to promote Catholic Action.

## Convention Days, Rogation Days

Meeting at Rugby June 5-7, the delegates to the annual convention of the C. V. of North Dakota put a truly Christian thought into action. Because the state was visited by a most disastrous drought, relieved only slightly at the time and in a few sections, the very first session adopted a resolution, acknowledging dependence on God, thanking Him for the partial relief obtained, and dedicating the three days of the convention to Him as days of atonement and rogation. A special church service was, moreover, arranged, attended by all delegates and many visitors, chanting the 'Miserere' and 'Parce, Domine', and receiving the Sacramental Benediction.

It is worthy of record that the generous rains, which fell on the 6th, 7th and 8th, from the Rocky Mountains to the Mississippi River, and later east of that line, came after the delegates had redeemed their pledge. On their part, they repeated their profession of dependence on Divine Providence in a resolution on the condition of agriculture, in which they also promised aid to drought-victims who might be more grievously visited than they were.

## Observance of the Feast of St. Boniface

The memory of the Apostle of the German people, St. Boniface, was, it would seem, more widely honored by organizations affiliated with the C. V. this year than ever before. Reports addressed to the editors, and those published in newspapers, disclose the following organizations arranged or participated in such celebrations.

The Oregon Branch combined its annual convention with an observance of the feast; both were conducted in St. Boniface church and hall, Sublimity, June 9 and 10. Features of the program were a solemn high mass and sermon, and an open-air mass meeting.

Perhaps the most imposing celebration was conducted in St. Paul under the auspices of the City Federation, in which groups and delegations from more than a score of parishes and societies in the twin cities and other Minnesota communities participated. A secular daily of St. Paul estimated the attendance at 8000. A parade to the cathedral, and services conducted in that edifice, with a sermon by His Excellency the Most Reverend Archbishop John Gregory Murray, were the outstanding features of a most impressive celebration. Of particular interest is the appeal addressed to the audience from the pulpit by the Rev. Francis Rant, pastor of St. Agnes parish, on behalf of the German Russian refugees, the wards of the C. V.

Under the auspices of the State Branch of New Jersey, who honor St. Boniface as their patron saint, a celebration was conducted on June 3. in St. Joseph's church and hall, Union City. Rt. Rev. Msgr. Adalbert Frey, Paterson, delivered the sermon at the Solemn Benediction service. At the mass meeting Msgr. Frey again addressed the gathering, as did Rt. Rev. Msgr. C. Behr, Mrs. Helen Kellenberger, President, Hudson Co. Section, C. W. U., Mr. Fred Herzig, Treasurer, N. J. Branch of the C. V. Mr. Gerard A. Poll, President of the Branch, acted as chairman. A dramatic sketch dealing with Catholic Action (the author is Rev. Mau-



rice Kanzleiter, C.P.) was a special feature of the occasion.

In addition the Hudson Co. Branch participated in special church services conducted in honor of the apostolic martyr at Cedar Knoll, June 24. This was the third annual outing of the League to the shrine.

The North Dakota Branch of the C. V. incorporated a brief address on the Saint, delivered by Rev. A. Sommerfeld, Sykeston, in the program of the annual convention, held at Rugby early in June.

Among the groups in the C. V. most loyal in observing the Feast annually during the last two decades is the Maryland Branch, assisted by the Cath. Women's Union. A parade, solemn high mass in Sacred Heart church and luncheon in the parish hall were features of the celebration on June 10. While the pastors (Rev. Fathers Beierschmidt, Behr and Zudeck) of three of the parishes in Baltimore in charge of the Redemptorists, officiated at the altar, the rector of the fourth, Rev. Ferdinand Sturm, delivered the sermon on St. Boniface and Catholic Action.

St. Mary's church and hall, N. S., Pittsburgh, was the scene on June 10th of the 23rd annual celebration of the Feast, conducted under the auspices of the Allegheny County Section of the C. V. of Penna., assisted these past 15 years or more by the branch of the Cath. Women's Union. Solemn high mass (with sermon on St. Boniface by the Spiritual Director, Rev. E. P. Fussenegger) was preceded by a parade and followed by a luncheon-meeting. On the latter occasion addresses were delivered by Rev. Lambert Daller, O.S.B., Rev. Chas. F. Moosmann, Mr. John Eibeck, President of the C. C. V. of A., Mr. F. Wm. Kersting, President of the Allegheny Co. Branch, and the Hon. P. J. McArdle, Member of the City Council of Pittsburgh.

The Volksverein of Philadelphia, assisted by the Branch of the C. W. U., too sponsored a fitting celebration. After a parade, services were conducted in St. Bonaventure church, and these in turn were followed by a public meeting in the parish hall. Rev. Hubert Hammeke, pastor of St. Bonaventure, having welcomed the numerous participants from all the German parishes of the city, the Kolping Society and the St. Elizabeth Society, dwelt on the life and labors of the saintly man of God. In conformity with a policy promoted by the C. V., a second address discussed two of the resolutions adopted at last year's convention, "The Burden of Taxation" and "Slum Clearance". The speaker, Mr. H. Eugene Heine, imparted special value to his remarks by applying them particularly to conditions obtaining in Philadelphia.—The closing remarks by the Spiritual Director, Rev. H. J. Steinhagen, the rendering of several vocal and instrumental numbers, and the participation in the occasion of some ten priests, added to the inspirational nature of the observance.

In Chicago a fitting celebration was conducted June 10. under the auspices of the Kolping Society. The National President for the U. S., Rev. Hermann Joseph Weber, urged that St. Boniface, undaunted foe of the paganism of old, should be accepted as our model for opposition to the paganism of today. Another major feature of the program was the presentation of "Elmar", a dramatic sketch based on Weber's Dreizehnlinden". The Kolping choir cooperated in offering a rounded out program including vocal and instrumental numbers.

In St. Louis, the District League had arranged to hold its monthly meeting in St. Boniface parish; a devotion in honor of the Saint preceded the business session, in the course of which the Spiritual Director, Rev. Joseph F. Lubeley, rendered tribute to the founder of the Church in Germany.

An instance of elder members of the C. V. inspiring and inducing boys to participate in honoring St. Boniface is reported from New Haven, Conn. The members of the local St. Boniface Society arranged for a celebration in the church of the same name, where they attended Mass and received the sacrament of the altar.

It was a happy thought that the participants offered up their Holy Communion for the intentions of the Rev. N. F. X. Schneider, pastor of St. Mary's in Meriden, Moderator of the C. V. of Connecticut, about to celebrate the Golden Jubilee of his ordination.—At the communion-breakfast Judge John Gibson and Rev. John Heller delivered addresses. In all of these events the parish troop of Boy Scouts took part.

### Resolutions of State Branch Conventions

The resolutions adopted by the annual convention of the Oregon Branch, conducted at Sublimity June 9 and 10, are strikingly terse and pregnant. That dealing with social reconstruction declares:

"The clash between capital and labor can be solved only if full adherence is rendered the principles enunciated by Leo XIII in the Encyclical 'Rerum novarum' and those, applying to newer developments, set forth by Pius XI. in 'Quadragesimo anno'. According to these expositions, even the natural law stipulates that labor is worthy of a living wage; further, a living wage means one that will enable the worker to bring up his family in modest comfort and to lay aside something for future emergencies and old age. On the other hand, we remind labor of the responsibilities it has towards the common good."

The declaration dealing with cancellation of the broadcast of the Catholic Hour by the most important newspaper in the state, controlling two stations, declares:

"As Catholic citizens we consider the cancellation of the broadcast of the Catholic Hour by the *Oregonian* over stations KEX and KWG unfair and ill-advised, permitting, as it does, preference to be given to baseball, to other sports, and similar activities over intellectual and Christian endeavors."

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In view of the motto of the Rochester convention: "The Restoration of the Family", a resolution ratified by the convention of the men's and women's Branches of Connecticut, entitled "Rejection of Authority" is of particular significance. It declares in part:

"Unfortunately, respect for ecclesiastical and civil authority, and obedience of children to their parents is widely lacking even in Catholic families. The family is the foremost stronghold of all human authority, and whether other institutions function or fail, the family must continue to inculcate its recognition, lest chaos become inevitable. Obedience to parental authority is demanded by the Divine and the Natural Law. This truth must again be recognized and consistently taught.

"We have an important mission in this regard, and unless we constantly and religiously labor for the re-institution of this principle, efforts for social reconstruction will be in vain."

The resolution on "Paternalism" reads:

"We condemn the efforts conducted by both the Federal and State Governments to centralize within themselves and make supreme the power they hold and usurp over the citizens of the country. We note evidences of this tendency in legislation dealing with Sterilization and other matters."

A declaration on "Recreation" commends the endeavors of the "Recreation League" organized within the State Branch, while another, on "Legislation", urges intelligent study by the



officers and members of the component societies of pending legislative measures. That entitled "Connecticut Tercentenary" calls upon the societies affiliated in the men's and women's Branches to cooperate with the State Commission in observing the tercentenary of the State by assisting in the preparations and by arranging proper celebrations.

### Pledge to Rescue Refugees Partly Redeemed

The St. Louis convention of two years ago pledged the C. V. to rescue from exile in Manchuria the group of German Russian Catholic refugees whom our organization had previously assisted in their distress. Now, as the Rochester convention is about to begin its sessions, that pledge has been redeemed in part, the 10 families, numbering 47 members, having arrived at their destination at Aguinhas, near San Carlos in Brazil. Moreover, part of the fund collected by the C. V., \$5000, has been transmitted to a bank in South America for account of the representative of the Catholic Charities Federation of Germany, to defray the cost of settlement of the migrants in their new home.

The happy development in the lot of these unfortunates, whose numerous Lutheran and Mennonite companions had long since been carried to South America by their North-American co-religionists, is due to several circumstances. The Committee on Refugees of the League of Nations had decided this Catholic group could no longer remain in the Far East, and exerted pressure upon representatives of the German Catholic Charities Federation, which agency had long actively interested itself in their behalf but was unable to consummate the enterprise. Having conferred with us, the German organization volunteered to advance the cost of transportation, 17,000 marks, provided we would repay it later, and provided further we would apply the \$5000 we had collected against the cost of settlement in Brazil.

Thus, while the enterprise has been materially advanced, the Central Verein must continue its endeavors to reach the goal set, to raise the sum of \$10,000 to \$12,000, of which only \$5,597.77 had been collected July 23. As it is, the sum of money transmitted to Brazil does not suffice to meet the present needs. The Rochester convention should therefore give new impetus to this most meritorious undertaking. And the members of the C. V. and the N. C. W. U. should be impelled to contribute generously to the fund by the knowledge of the success thus far attained and the consciousness of our obligations.

### Mr. Willibald Eibner, Past President of the C. V., Knight of St. Gregory

A third of a century of service as Secretary and President of the Minnesota Branch of the Central Verein, following upon years of humble loyalty in the ranks of the Society at New Ulm, and succeeded by five years in the capacity of President of the C. C. V. of A., were important considerations determining the conferring of the order of Knighthood of St. Gregory upon Mr. Willibald Eibner, who guided the destinies of our Federation from 1928 to 1933.

The solemn investiture, conducted by the Archbishop of St. Paul, the Most Rev. John Gregory Murray, June 24th in New Ulm, was the occasion for many expressions of esteem for the C. V. and the recipient of the important decoration.

It is worthy of note that, while lay and clerical friends of Mr. Eibner had sought a minor honor for him, ecclesiastical authorities were responsible for the distinction conferred upon him. The presence of Archbishop Murray at the investiture, of priests and laymen active in the C. V. of the State and Nation, of representatives of the Cath. Mutual Aid Association of Minnesota, and a large delegation of Catholics and non-Catholics of New Ulm added to the solemnity of the occasion. The core of the matter, however, is contained in the statement His Holiness, Pope Pius XI., had conferred Knighthood on Mr. Eibner because "We have been informed by Our Venerable Brother, the Archbishop of St. Paul, that you, a Catholic man, noted for your honorable life and conduct, have devoted yourself to the advancement of Catholic Action for many years, and have fostered the very life of the Federation of Catholic Societies, especially in the State of Minnesota."—The brief is dated January 29, 1934.

Among the more remarkable addresses delivered at the investiture are those of His Excellency Archbishop Murray; Mr. Joseph Matt, K.S.G., Editor the *Wanderer*, Chairman of the C. V. Committee on Catholic Action; and Mr. Frank C. Kueppers, President of the Cath. Mutual Aid Association. Mr. Frank C. Blied, Madison, Wis., First Vice President of the C. C. V. of A. and President of the Wisconsin Branch; Mr. Frank J. Dockendorff, La Crosse, Wis., General Secretary of our organization; Mr. Peter J. Bourscheidt, Peoria, Ill., for many years Secretary of the C. V., and Mr. Chas. Knetzger, of the same city, member-at-large of the Executive Committee, were among the representatives of the Central Verein. Characteristically, Mr. Eibner's response to the congratulatory addresses dealt almost exclusively with our organization.

### Miscellany

One of the first scenes of the missionary labors of the Venerable John Nep. Neumann, later Bishop of Philadelphia, after his arrival in our country practically a hundred years ago (98, to be precise) was Rochester, this year's convention city of the C. C. V. of A. and the N. C. W. U.

The article in this issue on "A Hitherto Unknown Letter by Ven. John N. Neumann" should prove particularly timely, since it treats in part of the saintly priest's brief but happy sojourn in the city named, whose German Catholic congregation he had learned to love.

An "old and soiled copy of Free Leaflet XIX, 'The Shame of Immodest and Indecent Raiment,' published in 1922" had fallen into his hands. Thus wrote the Director of the Third Order Forum from one of the largest cities of the Middle West. Should we be able to supply 2000 copies, he would welcome them and would promise to distribute them among the Tertiaries of the 6 Fraternities existing in his city.

No less than 88,000 copies of this, unfortunately still timely Free Leaflet, have been distributed by the Bureau since its first publication over ten years back.



The Lehigh Valley, Pa., District League, conducting its recent quarterly meeting at Coplay, experimented with an innovation, evidently to the satisfaction of the delegates and visitors.

At the mass meeting, instead of one or more lectures and brief addresses, two dramatic sketches were produced, one depicting the evil and folly of mixed marriages, the other the value of peace between neighbors. Mr. Frank Stifter, President of the Pennsylvania Branch of the C. V., delivered a brief address on Catholic Action. The mass meeting attracted approximately 800 participants.

The New Jersey Branch of the C. V. participated in a testimonial banquet, tendered the Right Rev. Msgr. Adalbert Frey, pastor of St. Boniface parish, Paterson, in consideration of his elevation to the rank of Domestic Prelate to His Holiness Pope Pius XI.

Mr. Gerard A. Poll, President of the Branch, delivered the principal address on behalf of the laity, while Rev. Fr. Landheger, O.F.M., offered the congratulations of the clergy. A number of city, county and state officials participated in the banquet, attended by over 500 people.

The simple devotion of some members to the work of the Central Verein is worthy of admiration and emulation. Despite the absence of special training, Mr. L. Schuermann of Decatur, Illinois, took upon himself the painstaking labor of indexing some twelve volumes of the *Central Blatt and Social Justice*. This self-imposed task, arduous even to one versed in library technique, entailed years of persistent plodding and persevering research.

It is evident that Mr. Schuermann's appreciation of the work of the organization is equalled only by his willingness to actively engage in its promotion. If all the members of the Central Verein were as unstinting in their sacrifice of self to the purposes of the organization, its increased effectiveness would be assured.

While many clamor for aid from State tax funds for Parochial Schools, it is particularly refreshing to observe the steadfastness with which others adhere to the parish-supported school, independent of public grants.

At the recent annual convention of the Central Verein of North Dakota this type of school came up for discussion, though there was no question of requesting aid from the State. No less than three priests criticized the arrangement under which the Catholic school becomes the public school, supported from public funds. One reverend gentleman in particular summarized the views expressed by his colleagues, adding by way of emphasizing his own attitude: "We should put an end to this arrangement soon even in spite of our present great poverty." And money-poverty is extremely acute in North Dakota.

Similar views, moreover, predominated at the Kansas, Illinois and Indiana Branch conventions of 1933 among priests and laymen, when their approval was solicited for resolutions demanding a share in tax funds.

The St. Louis City and County District League of the Cath. Union of Missouri recently requested the Board of Directors of the State

organization to interrogate candidates for office of State Senators and Representatives prior to the primaries regarding their attitude towards ratification of the Child Labor Amendment. The officers of the Texas Branch of the C. V., in the *Verbandsbote*, quarterly journal of the Federation, appeal to the members to be on the alert before and at the primaries:

"All candidates for the legislature should be interviewed, and should be made to state positively how they stand on such legislative matters as the Sterilization Bill and the Child Labor Amendment."

To this exhortation the officers add:

"All candidates for legislative offices, including Congressional offices, should be interviewed personally and their views ascertained regarding all matters that affect the nation at large, and that might run contrary to Christian morality and sound social and economic policy."

The farmers of a certain far-western state have been sorely tried both by visitations of nature and the man-made depression. Moreover, the Farm Loan Act is considered by them a disappointment. A well-informed ruralist tells us it is considered a joke. "They take the farmer's money," he writes, "which in most cases he has borrowed to pay for the application for a loan, and there it ends: the loan is not granted!"

But strange to say, when this same individual speaks to his people of co-operation and credit unions, the answer is: "What's the use; it's too late!" Answering the communication containing this information, we said: "Ten and fifteen years ago, the very same people, who now say it's too late to help ourselves, virtually derided every suggestion to organize co-operatives or credit unions, claiming they didn't need such props, that they were solvent and perfectly able to stand on their own legs and depend on their own resources!"

Developing the theme "The Parish and the New Leisure" in the June issue of *The Catholic Charities Review*, Mary Josephine McCormick, Ph.D., discusses the various religious, charitable and benevolent fraternities and societies affiliated with St. Francis de Sales parish, St. Louis, of which His Excellency the Most Reverend Christian H. Winkelmann, Auxiliary Bishop of St. Louis, is pastor. The author, member of the Citizens' Committee on Relief and Employment, St. Louis, refers, inter alia, to one of the numerically strongest societies in the Cath. Union of Mo. and the Central Verein thus:

"St. Francis de Sales Benevolent Society... is a fraternal organization of over 800 members. The membership fee is \$1 per month and a benefit of \$500 is paid on the death of a member. The financial status of the Society is excellent and the meetings are well attended. A great deal of interest is shown in social and economic problems and the society has an organization membership in the Catholic Central Verein of America."

The importance of health insurance and the opportunity it grants to benevolent and fraternal societies to perform a service which, if neg-



lected by mutual associations, will be taken over by the State before long, has been frequently pointed out in these columns. What it is possible for a mutual to perform in this regard, various reports submitted to the Seventh Biennial Meeting of the Directorate of the Knights of St. George, held at Williamsport, Pa., late in May, reveal.

This society distributed \$5,873.50 from its sick benefit fund during the month of April of this year alone. According to the Biennial Report of the Supreme Secretary for the period from January 1, 1932, to the same day of the present year, members of the Knights of St. George were paid during those twelve months \$159,140.00 on account of sickness and accidents. A total of \$1,720,970.92 was paid members because of illness from the institution of the organization to January 1, 1934.

In addition, the Knights of St. George now sustain a home for aged members at Wellsburg, W. Va., where there are at the present time 36 men and 13 women.

A practical, non-Catholic co-operator, speaks very highly of our leaflet on "Co-operation", by Rev. F. Basenach, S.J., of Loyola College, Madras. He writes:

"I can't remember ever to have read a better presentation of the co-operative philosophy in so brief a space. There is not a flaw in the reasoning from my viewpoint. Even on competition, Father Basenach expresses exactly the views I have come to hold—that, while competition may be wasteful, it is the consumers' only protection under the present system. Further, it is the only condition under which co-operation can be developed. Without competition, or the possibility of it, there could be no economic freedom.

"Father Basenach in his paragraph expresses just what has been uppermost in my mind the past few weeks. So many persons, when they break with the capitalistic system, espouse socialism or communism. I have been pained to observe the extent to which the non-Catholic clergy has gone socialistic. I think it is largely because nobody has ever told them about the 'golden mean'—co-operation.

"Co-operation is truly the Christian solution of the economic problem. It keeps personality inviolate. It brings justice with freedom, it recognizes man to be possessed of a soul, and that he is not a mere cog in a huge piece of machinery. You can perform no better service than to put copies of your leaflet into the hands of every Catholic clergyman and as many laymen as possible."

Few cities in the U. S. have been depressed to a greater extent economically than Altoona, Pennsylvania, whose citizens are almost entirely dependent on industries which ceased to operate after the advent, in 1929, of the great financial and credit debacle. Nevertheless, Branch No. 351, Catholic Knights of St. George, seem not to have suffered a diminution of spirit. In fact, its members have pursued the very program recommended by us to affiliated societies with the intention of promoting knowledge of what was called by Bishop von Ketteler, "the great social questions of our days."

Having assured us, that all communications addressed to the society by the C. B. were read

at its meetings "with much enthusiasm and devotion", the Secretary, Mr. Edgar J. Boehm, explains the manner adopted by his group to acquaint themselves as thoroughly as possible with the contents of our monthly and the various Free Leaflets distributed by us. He writes:

"The literature you send us, especially *Central Blatt & Social Justice*, is read in our Branch according to what I call a 'progressive' system. Which means, a member possesses himself of either the magazine, or some pamphlet or leaflet published by you, he keeps it and reads it, but ultimately turns it over to another member, and thus it continues until every member has had the opportunity to read your publications.

"However, we are not quite satisfied that this is all we can do. We have now obligated ourselves to devote the society to more intense promotion of Catholic Action. It is our intention to begin by applying to you for leaflets, such for instance as the one on 'The Machine and Unemployment', which we promise to distribute to worthy people of our parish and vicinity. By adopting this method, we hope to help promote Catholic Action by fostering among members of our society and of our parish a better understanding of Catholic Action and, incidentally, also of the aims and methods adopted by the Catholic Central Verein."

## Books Reviewed

### Received for Review

- Faulhaber, Michael, Cardinal, Judaism, Christianity, Germany. Transl. by Rev. George D. Smith. Introduction by George N. Shuster. The Macmillan Co., N. Y. 1934. Cloth, 116 p. Price \$1.50.
- O'Brien, John D., M.B., B.S., A Manual of Nervous and Mental Diseases. For Students in Schools of Nursing. B. Herder Book Co., St. Louis, 1934. Cloth, vi+180 p. Price \$1.50.
- De Schepper, P. Gratianus, O.M.Cap., Conspectus Generalis Oeconomiae Socialis. Editio Altera. Rome, 1934. Apud Aedes Pontificii Instituti Utriusque Juris. Cloth, xxxii+555 p.
- Archambault, R. P., S.J., Vingt-cinq ans de Retraites fermées 1909-1934. Imprimerie du Messager, Montreal. p. c., 54 p.
- Archambault, R. P., S.J., Premier Congres General des Retraites Fermées et XIeme Journee catholique des Retraitants a Montreal. 1909-1934. Imprimerie du Messager, Montreal. p. c. 64 p.
- Bowen, E. R., America's Answer—Consumers' Cooperation. The Cooperative League, N. Y. 1934. p. c. 16 p. Price 10 cts.
- Ross, Rev. J. Elliott, Five Minute Sermons. Third Series. B. Herder Book Co., St. Louis, 1934. Cloth, 162 p. Price \$1.50.
- Drinkwater, Rev. F. H., Money and Social Justice. Burns, Oates & Washbourne, Ltd., London. 1934. Cloth, 86 p. Price 2s. 6d.
- Guide to the Franciscan Monastery, Washington, D. C. 5. ed. Commissariat of the Holy Land, Wash., D. C., 1934. p. c., 159 p. Price 30 cts.
- Muntsch, Albert, S.J., Social Thought and Action. A Series of Social Sermons. B. Herder Book Co., St. Louis, 1934. Cloth, 234 p. Price: \$1.75.
- Hughes, Rev. H. L., B.A., St. John Bosco (1815-1888). Founder of the Salesian Congregation. B. Herder Book Co., St. Louis, 1934. Cloth, 180 p. Price: \$1.25.
- Attwater, Donald, The Eastern Churches. Catholic Truth Society, London, 1934. p. c., 32 p. Price: Twopence.
- International Economic Life. A Report of the Com-



mittees on Ethics and on Economic Relations. The Cath. Ass'n. for International Peace, Wash., D. C., 1934. p. c. iv and 48 p. Price: 10 cts.

Lynskey, Eliz. M., Ph.D. and Asia Committee, Manchuria, the Problem in the Far East. Cath. Ass'n. for International Peace, Wash., D. C., 1934. p. c. 70 p. Price: 10 cts.

A volume, "Prisons and Prisoners of the Civil War", recently from the press, has for its author one of our active members at Syracuse, N. Y., Richard F. Hemmerlein, a graduate from the Teachers' College, Syracuse University.

The subject is fraught with recollections to which, while the present generation may discuss them objectively, no one could have referred without arousing the passions of sectionalism not so very long ago. The memories of Libby and Andersonville were indelibly impressed on the minds of the men and women who had lived through the Civil War. In the North, on the other hand, little or nothing was known of the conditions that had prevailed in the prison camps filled with the soldiers of the Confederacy. Henry Stanley, the great traveler, who was one of them, speaks of horrible conditions observed by him at Camp Douglas, Chicago, and which, under the circumstances, were inexcusable.

We shall have more to say regarding Mr. Hemmerlein's book in a future issue.

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A recent publication of the Union of Democratic Control, London, "Patriotism Ltd.", presents facts, figures and information of special interest to all classes of people. It exposes the deliberate machinations of armament firms and the direct and momentous consequences on international relations, particularly of European States, they exercise.

The one purpose of these firms being to gain immense profits, they have stopped at nothing to achieve their ends. Secret agents have collected secret orders and disbursed secret bribes; false reports have been disseminated; racial antagonisms roused; national prejudices increased; war scares invented and magnified. Some chapters deal with the exposure of the War Machine; the cooperation of Hitler with Thyssen, iron magnate of the Ruhr, who has generously supported the Hitler regime; gun-running in Central Europe; the Skoda Scandal; the story of the collusion of French and German heads of arms industries during the World War and careful preservation from bombing of their combined plants; all this, and much more which should shake every country sober from its present debauch in militarism.

Copies of this pamphlet may be obtained from the War Resisters League, 171 West 12th Street, New York City. Price 20 cents postpaid.

LYDIA G. WENTWORTH

Attwater, Donald. The Eastern Churches. Catholic Truth Society, London, 32 pp.

The well-known editor of "A Catholic Dictionary" has studied the Eastern rites for many years and has, in his pamphlet, provided an excellent popular summary of information on his favorite subject. If Western Catholics would only strive to know a little more about their separated Eastern brethren they would quickly learn to sympathize with them, and this would do much towards bringing them back to the true fold. The fact that "Catholic Easterns total only 8 millions, against the nominal 175 millions of dissidents (or separated Easterns) and over 300 million Latins" (p. 21) is striking enough in itself to fill every Catholic with a desire to do something for the great cause of reunion. Mr. Attwater's pamphlet presents a vast subject in a few pages, but in a clear and orderly manner. It gives just such facts about the Eastern churches as Catholics frequently ask about and should know. For this reason the pamphlet might well be used as a basis for study club work, especially in districts where churches of the Eastern rites are in close proximity to our parishes of the Latin rite. Such fostering of mutual understanding and consequent sympathy is also a part of Catholic Action. In fact, knowledge of the Eastern churches is an important item in Catholic culture, and for this reason alone, if for no other, the present pamphlet is deserving of more than the ordinary passing attention usually accorded pamphlet literature.

DOM ROGER SCHOENBECHLER, O.S.B.

Collegeville, Minn.

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Muntsch, Albert, S.J., Social Thought and Social Action. A Series of Social Sermons. St. Louis, Mo., B. Herder Book Co., Pr. \$1.75.

A recent survey has disclosed the startling fact that a large proportion of non-Catholic clergymen is frankly in favor of Socialism. We see in this a case of a misguided, though in itself excellent and noble, sentiment. Unless entirely bereft of all feelings of justice no man can remain unmoved in the presence of the existing social abuses. The indignation thus aroused will make him embrace any means that promises to put an end to the prevailing injustice. The stronger his emotional reaction the less will he be inclined to scrutinize closely the proposed measures of reform. However highly we esteem the passion for social justice, we cannot accept it as a safe and reliable guide in social reform and reconstruction. Mere good will, not guided by reason, frequently makes worse the conditions it would remedy. Sanity of thought and soberness of judgment are especially necessary in social action on account of its complexity and far reaching effects. We are therefore very glad that Father Muntsch has given us a book in which he accords the right



place to social thinking and makes it the basis of social reform.

There is too much confused thinking and loose talking going on in this matter. Few go back to fundamentals and hence many lack a criterion which would enable them to distinguish unsound measures of social reform from sound ones. Sound policies of reform must be based on a real knowledge of the various agencies concerned. We must keep in view the rights of the individual, the purpose of society, the legitimate sphere of the State, the end of man and the totality of life. Overemphasis of any of these points breeds confusion and leads either to Liberalism or Socialism. Socialism is not an intellectual theory but the rationalization of social indignation.

Well, Father Muntsch does not build on a shallow foundation. Like Bishop von Ketteler he sets forth first principles and as a consequence can assign to the various social factors the special functions which belong to them. Again and again he appeals to ethical concepts and shows that they may not be ignored if social reform is to be really practical. That he gives a central place to the family is in full agreement with Catholic social philosophy and in harmony with the best modern thought. The religious aspect of social activity is likewise strongly stressed. He does not lose himself in specific details but rather tries to arouse the spirit that must animate and orient social action. Though he asserts uncompromisingly the rights of labor he does not hesitate to point at the same time to its duties both to the employer and society. All in all the book presents a well balanced exposition of the subject and will be found very helpful. Social action being a very comprehensive subject we incidentally find many cognate topics discussed in the pages of the volume.

The work is dedicated to Mr. F. P. Kenkel, who for many years has labored to direct social action into the right channels. C. BRUEHL

Fink, Rt. Rev. Msgr. Leo Gregory, *Old Jesuit Trails in Penn's Forest*. New York, Paulist Press, 1933. pp. XVI & 270, \$1.50.

This volume by the Monsignore of Allentown, Pa., does not lay claim to originality or scholarship. "The purpose of these humble records," he says himself (p. X), "is none other than to stimulate greater interest and appreciation for the pioneer sacrifices of Catholics." However, he utilizes the available sources to good effect and presents his matter in a novel form. Since the early Jesuit missionaries constantly moved to and fro to carry the ministrations of the Church to the widely scattered settlers, the author groups his material according to the windings of their trail. This is a novel way of presenting historical matter and has the great merit that the hardships caused by traveling distances will be better appreciated. A

map (p. 43) shows the reader the windings of the "Old Jesuit Trails" which extended from St. Mary's, Md., to Elmira, N. Y., and Erie, Pa.

However, Msgr. Fink wishes to be "provincial" and restricts his steps to the territory now covered by the archdiocese of Philadelphia. He has "personally traveled over the 'Old Jesuit Trails' in Eastern Pennsylvania" but does not pretend "he has covered every footprint" (pp. X, XI). Illustrations (31) of old landmarks and pioneer priests add greatly to the usefulness of the book.

The matter is unevenly divided; in some sections the author gives us too much, while in others too little is offered. The introductory chapter describing the different ways by which Catholics reached this Continent is very sketchy, so that we cannot argue with the author about omissions. He is right in saying that "German and French historians have always been sympathetic towards Ireland" and would give St. Brendan credit for having discovered America, "if the facts are ever definitely established" (p. 2). Yet he does not know that St. Brendan's Voyages have enjoyed greater popularity in Germany than in any other country. Sixteen years before Columbus discovered America, St. Brendan's Voyages were printed in a German edition at Augsburg. Two other editions of "Der Wunderbaaren Meerfahrt" of St. Brendan followed in 1481 and 1491. Naturally the news of the discovery of America by Columbus rendered this book quite popular, so that numerous editions of the German translation were produced after 1495. Neither the Latin text nor any other translation was printed and the Voyages became a popular book only in Germany, where the travels of the Irish saint were better known at the fire-sides of the peasants than in his home-country.

The most instructive section of the book is undoubtedly that on the "Lost Legion" (pp. 194-211), describing how the Faith was wiped out, so that today no Catholic can be found in the particular section. Naturally we find some extraneous matter in a book of this character. In view of the great wealth of useful information I gladly pass over some erroneous statements, contradictions and debatable assertions, and a few very annoying mistakes in dates, possibly printers' errors.

The paper is of prime quality and the general makeup of the book excellent. Msgr. Fink deserves all credit for his painstaking labors. His work may not be wholly satisfactory from a scientific viewpoint but surely deserves praise for the author's genial way of popularizing history by presenting it in a pleasing and attractive style. We wish this book may find its way into many Catholic homes, where it will be not only a stimulus to historic research but even more a source of edification.

JOHN M. LENHART, O.M.Cap.



## Central-Blatt and Social Justice

Veröffentlicht von der Central-Stelle des Central-Vereins.

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Anfragen, Briefe, Geldsendungen usw., bestimmt für die Central-Stelle oder das Central-Blatt, sind zu richten an

Central Bureau of the Central Verein,  
3835 Westminster Place, St. Louis, Mo.

## Berufständische Ordnung, aber nicht gewaltsam vom Staat eingeführt!

### III.

Da die Staatsverwaltung keine verantwortungslose Maschine ist, sondern aus Menschen besteht, die gesetzt sind einzig und allein nach Gottes Gesetzen die Welt zu regieren, muss noch ein Wort gesagt werden über die schwere Verantwortung der Träger der Autorität. Alle Moralisten betonen diese Verantwortung scharf mit Rücksicht auf die überaus schlimmen Folgen, welche ein Abweichen der Führer von Gottes Gesetzen für das Volk nach sich zieht. Wenn trotz der offensichtlichen, schweren Krankheit auch unseres Staates jüngst ein sehr hoher, katholischer Justizbeamter in einer katholischen Versammlung widerspruchlos behaupten konnte, es gebe in unserem Staate keine Gesetze, die ein katholischer Beamter nicht ausführen dürfe, ("Christl. Demokratie" Nr. 12-29 und 4-31), dann dürfte es angebracht sein, etwas deutlicher zu werden.

Wir Katholiken bilden seit Jahrhunderten eine Minderheit in Deutschland; seit 50 Jahren kämpfen wir besonders schwer gegen Liberalismus und Sozialismus; viele von uns haben den Kulturkampf miterlebt; die weitaus grosse Mehrheit der Mitglieder aller gesetzgebenden Körperschaften ist unchristlich, und selbst bei den Katholiken sind die Prinzipien vielfach verdunkelt, wie die Päpste das beklagen. Wir wissen, dass der erste Satz unserer Reichsverfassung fast wörtlich mit der französischen Revolutionsverfassung übereinstimmt und dass Ebert nach Annahme desselben freudig ausrief: Damit ist es ein für allemal mit allen gottgesetzten Abhängigkeiten vorbei. Unsere Bischöfe protestierten ausdrücklich gegen eine Reihe Verfassungsartikel und fügten hinzu, dass damit keineswegs alle anderen Artikel gutgeheissen werden sollen. Kann denn ein ver-

nünftiger Mensch annehmen, dass in einem solchen Staate alle Gesetze den katholischen Staatsgrundsätzen entsprechen, sodass die katholischen Beamten sie bedenkenlos alle ausführen dürften? Thomas von Aquin lehrt: „Alle Gesetze, insofern die Vernunft wirklich für sie spricht, sind von dem ewigen Gesetze abgeleitet und deshalb sagt Augustinus: 'Im zeitlichen Gesetz ist nichts recht und gesetzmässig, was sich die Menschen nicht aus dem ewigen Gesetze abgeleitet haben.'"

„Das Gesetz muss sittlicher Natur, gerecht, ausführbar, naturgemäss, den vaterländischen Gewohnheiten, Ort und Zeit entsprechend, notwendig, nützlich, auch klar, nicht aus Privatinteresse, sondern zum gemeinsamen Nutzen und Frommen der Bürger verfasst sein" (S. th. I, II, q. 93 art. 3 und q. 95 art. 3).

Wir erinnern uns nicht, in den Parlamentsverhandlungen gelesen zu haben, dass bei Beratung von Gesetzen diese Grundsätze erforscht und angelegt worden seien. Den weit aus meisten sog. Sozialgesetzen steht der Interessen- und Kompromisscharakter an der Stirne geschrieben.

Schon die ungeheure Zahl unserer Gesetze sowie der Geist ihrer Verfasser und die Art ihres Zustandekommens lassen vermuten, dass die vorstehenden Bedingungen nicht erfüllt sind. Wir hatten bereits vor dem Kriege gegen 10,000 Reichsgesetze. Das Reichsgesetzblatt, welches sie veröffentlicht, zählt schon gegen 70,000 Seiten. Dazu die Kommentare und die Entscheidungen der höchsten Gerichte! Allein die Reichsgerichtsentscheidungen in Zivilsachen füllen 112 Bände. Endlich kommen die zahllosen Verordnungen der Länder, Kreise, Kommunen und Polizeiverwaltungen. Angesichts der Rechtsunsicherheit infolge dieser Massengesetzgebung schrieb schon Bischof Ketteler, dass kaum ein Deutscher das Recht seines Vaterlandes einigermaßen vollständig kenne; der Bürger befinde sich in der Lage eines Mannes, der in einem Lande reise, dessen Sprache er nicht verstehe, er müsse sich einen Führer nehmen in Gestalt eines Rechtsanwalts. Die alten Katholikenführer haben denn auch den staatssozialistischen Charakter unserer meisten Sozialgesetze rechtzeitig erkannt und dagegen protestiert. Windthorst und von Hertling warnten gleich bei Beginn dieser Ära und traten Bismarck energisch entgegen. ("Das alte und das neue Zentrum", S. 45 ff.) Theod. Meyer, S.J., schreibt: „Der moderne Staat kann überhaupt in seinem logischen Ausbau nur ein sozialistischer sein." ("Die christlich-ethischen Sozialprinzipien und die Arbeiterfrage", S. 101). Nachdem man diese Tatsache lange ignoriert hat, rafften sich angesichts der Enzyklika "Quadragesimo anno" zwei der bekanntesten katholischen Sozialschriftsteller dazu auf, in Artikeln in einem sehr bekannten Organe die "staatssozialis-



tische" Tendenz unserer Sozialbestrebungen zuzugeben. P. Jos. Tillmanns hat eine Anzahl Sozialgesetze untersucht und die konkreten Beweise dafür gebracht, dass sie mit der Moral in Widerspruch stehen ("Die wahre Lösung der sozialen Frage").

Normalerweise sollen die Vertreter der Obrigkeit dem Volke Vorbilder an allen Tugenden sein und Gesetze im Geiste Gottes geben, die das Volk zur Höhe der christlichen Lebensführung bringen. Wenn wir aber untersuchen, welche fürchterliche Verwüstung an der Volks-sittlichkeit gerade von oben angerichtet worden ist durch den absolutistischen Centralismus, durch den Krieg, durch die Auspovertung des Volkes durch übermässige Steuern, durch die Nichtbeachtung der Preis- und Lohnmoral, durch die Inflation, durch die fortwährende Verletzung des Eigentumsrechtes durch die staatssozialistischen Gesetze, durch die staatlichen Ehescheidungen, und nicht zuletzt durch die Unwahrhaftigkeit des politischen Lebens, dann kann man nur sagen, dass alle Vergehen des Volkes dagegen geringfügig sind. Angesichts der Gräueltat des Centralismus schrieb Ketteler schon 1862: „Das hat Tocqueville (*L'ancien régime at la révolution*, Paris, 1857) so überzeugend nachgewiesen, dass das, was man das ancien régime nennt, also die Regierungsgrundsätze sämtlicher europäischer Fürsten in den letzten Jahrhunderten, im Wesen vollkommen übereinstimme mit den Grundsätzen der Révolution" (Freiheit, Autorität und Kirche, S. 73). „Welch ein Zustand in einem Lande," ruft Ketteler an anderer Stelle aus, „wo das, was heute Verbrechen ist, morgen Gesetz wird!"

Die Wiederherstellung des Vertrauens auf Schutz des Rechts und des Eigentums ist die erste Voraussetzung für die Gesundung des Wirtschaftslebens. Wenn der Gewerbetreibende nicht weiss, ob er in 4 Wochen noch über sein Geschäft und über sein Geld verfügen kann, wird er sicher nicht geneigt sein Geld und Arbeit in Geschäfte zu stecken. Wenn die Gesetze völlig in Fluss geraten sind, werden alle stets auf der Flucht sein vor solchen Gesetzen. Und da jeder sich ungerechten Eingriffen in seine Rechte und sein Eigentum instinktiv zu entziehen sucht, werden durch diese Gesetze zahllose künstliche Sünden gezüchtet, sodass das Volk durch sie zur Unsittlichkeit anstatt zur Sittlichkeit erzogen wird. Da endlich die Staatsgesetze — ob gerecht oder ungerecht — mit Gewalt durchgesetzt werden, ist es verständlich, dass schliesslich das Volk den Staat als den "präsenten Gott" ansieht.

Man kann nicht selten auch von sonst guten Katholiken den Satz hören: Es ist heilige Pflicht der Beamten, ihrem Eide entsprechend die Gesetze des Staates durchzuführen. Sie verstehen den Bibelsatz: „alle Gewalt, die ist, ist von Gott" so, als ob nun alles, was die Staatsgewalt verfügt, Gottes Wille wäre; sie

unterscheiden nicht zwischen Gottes Willen und Gottes Zulassung und sie übersehen den anderen Bibelsatz: Man muss Gott mehr gehorchen als den Menschen. Nachdem uns Gott freien Willen gegeben hat, muss er auch das Böse gegen seinen Willen zulassen. Es ist Sache jedes einzelnen Menschen, zwischen gut und böse zu wählen und sich zu diesem Zweck mit den Vorschriften des göttlichen Sittengesetzes bekannt zu machen.

Angesichts der entscheidenden Bedeutung dieser Frage für die Gesundung unseres Staatslebens wollen wir noch hierher setzen was P. Victor Cathrein in Uebereinstimmung mit der ganzen kirchlichen Moral über diesen Punkt sagt: „Weil das Recht ein Teil der sittlichen Ordnung ist und die Rechtsgesetze ihre verpflichtende Kraft aus dem Naturgesetze oder dem göttlichen Willen schöpfen, so genügt zu einem wahren Rechtsgesetze nicht, dass es in den verfassungsmässigen Formen von der zuständigen Behörde erlassen sei. Es muss ausserdem nichts dem natürlichen Sittengesetz widersprechendes enthalten.

„Man hat zwar in neuerer Zeit nicht selten zwischen formellem und materiellem Recht unterschieden und behauptet, ein in den gewöhnlichen Formen erlassenes Gesetz sei formelles Recht, auch wenn es Unerlaubtes und Ungerechtes vorschreibe, also materielles Unrecht sei. Dementsprechend behauptet man, auch Richter und Beamte seien berechtigt, ja verpflichtet, jedes formell richtig erlassene Gesetz, was es auch immer vorschreibe, durchzuführen und es überhaupt wie ein rechtskräftiges Gesetz zu behandeln, bis es in den gewöhnlichen Rechtsformen wieder aufgehoben sei.

„Das ist gewiss eine sehr bequeme Lehre, mit der mancher Beamte sein Gewissen beschwichtigen, die Verantwortlichkeit für sein Tun auf andere abwälzen und so ruhig in Amt und Würden bleiben kann. Aber sie ist in ihrer Allgemeinheit falsch. Ist das Gesetz nach seinem Inhalt offenbar ungerecht, so ist es nicht nur ohne jede verpflichtende Kraft (St. Thomas, S. theol. 2,2, q. 60, art. 5 ad Ium: Si scriptura legis contineat aliquid contra ius naturale, iniusta est nec habet vim obligandi), sondern niemand darf zur Ausführung desselben formell mitwirken, ohne sich einer Ungerechtigkeit schuldig zu machen. Eine solche Mitwirkung aber ist es, wenn jemand einen Unschuldigen auf Grund eines offenbar ungerechten Gesetzes verurteilt und bestraft" (Moralphilosophie 2. Aufl. 1893, S. 402-3).

Wie kann denn eine Versittlichung des Volkes eintreten, wenn jeder weltliche Machthaber seinen persönlichen Willen an Stelle des Willens Gottes setzt, der allein die Norm für alle Sittlichkeit ist? Ketteler sieht gerade in unserem Staatsabsolutismus "den Hauptgrund" für "die eingerissene Irreligiosität."



Es geht, wie schon erwähnt, auch nicht an, die Gesetzgeber und Beamten mit ihrem angeblich "guten Glauben" zu entschuldigen. Die Ungerechtigkeiten sind so gross und zahlreich, dass selbst Nichtchristen sie erkennen können weil sie das Naturgesetz verletzen. St. Thomas lehrt: „Bezüglich der allgemeinen Grundsätze kann das Naturgesetz in keiner Weise aus dem Herzen der Menschen getilgt werden“ (S. th. I, II, q. 94, art. 6). Dazu sind die Gegenstände in den sozialwissenschaftlichen Büchern und Zeitschriften alle behandelt worden. Die Bevölkerung hat sich seit Jahrzehnten sehr vernehmlich über die Ungerechtigkeiten beklagt, besonders oft darauf aufmerksam gemacht. In "Quadragesimo anno" beklagt sich der Papst über die Abgestumpftheit der Gewissen. Es ist wahrhaft entsetzlich, die Interessenlosigkeit und den Stumpfsinn so vieler Intellektuellen und führender Personen gegenüber den christlichen Lehren und dem Gemeinwohl zu betrachten. Manche geben ihre sträfliche Gleichgiltigkeit auch noch für christlichen Gleichmut aus. Wer unter solchen Umständen "gutgläubig" ist, der will unwissend sein. Das ist so ziemlich der höchste Grad der verschuldeten Unwissenheit, das ist die Sünde gegen den heiligen Geist. In der "Köln. Volksztg." Nr. 580 v. 9. Dez., 1930, gibt ein sehr hoher katholischer Staatsbeamter "das Festhalten an formalen Rechtsauffassungen" bewusst auf. Es ist die höchste Zeit, darauf aufmerksam zu machen, dass zu einem Volksführer und Beamten noch etwas mehr gehört als Gehorsam gegen den weltlichen Vorgesetzten und ein "gutes Gewissen." Wer es versäumt, sich die für sein Amt nötigen religiösen Kenntnisse anzueignen, der bleibt nicht nur für sein Tun und Lassen moralisch verantwortlich, sondern er bleibt auch ersatzpflichtig für die Schäden, die er dem Volke zufügt. Die Weiterentwicklung der Dinge, wie sie jetzt laufen, bringt uns in einen Subjektivismus und Moralpositivismus hinein, der uns unter das Heidentum hinabdrückt.

Natürlich sollen angesichts dieser Umstände die katholischen Beamten ihre Stellen nicht ohne weiteres verlassen. Nach Leo XIII. ist es vielmehr Sache der Katholiken, „die katholische Wahrheit wie einen heilbringenden Saft in alle Adern des Staates hineinzuleiten.“ Wer hätte nach den Bischöfen und Priestern mehr diese Pflicht; wer wäre besser dazu geeignet und hätte mehr Gelegenheit dazu als gerade die Beamten? Sache der katholischen Gesetzgeber und Beamten ist es daher zuerst, in ihren Ressorts zu zeigen, dass und warum nur die katholischen Grundsätze Rettung von den Uebeln des Liberalismus und Sozialismus bringen können.

DR. CHRIST.

### Aus Central-Verein und Central-Stelle.

Wie ein kranker Stamm schlechte Zweige und ungesunde Früchte trägt, so geht der krankhafte Zustand, der die Familie verdirbt, durch unselige Ansteckung auf die Einzelnen zu ihrem Schaden und Verderben über. Ist dagegen die häusliche Gesellschaft nach dem Vorbilde der christlichen Sitte geordnet, dann werden die einzelnen Glieder allmählich sich gewöhnen, Religion und Frömmigkeit zu lieben, falsche und verderbliche Lehren zu fliehen, der Tugend nachzustreben, den Vorgesetzten zu gehorchen, und jenen nie befriedigten Trieb nach eigenem Vorteil zu mässigen, der die menschliche Natur so sehr erniedrigt und entnervt.

Leo XIII.

### Beachtenswerte Bestimmungen der C. V. Satzungen a. d. J. 1875.

Ein vergessenes Moment in der Geschichte unseres Verbandes ist die "Gemeinschaftliche Constitution aller dem Deutschen, Römisch-Katholischen Central-Verein angeschlossenen Vereine." Angenommen am 18. Mai, 1875, zu Cincinnati, Ohio, und zwar in der einstmals vielgenannten Mozart-Halle, dem grossen Saale des Catholic Institute, scheinen ihr keine praktischen Erfolge beschieden gewesen zu sein.

Eine Reihe der von dieser Konstitution vorgeschriebenen Bedingungen werfen ein bezeichnendes Licht auf den Geist unseres C. V. So bestimmt deren zweiter Artikel die Stellung des Vereins zum Pfarrer der btf. Gemeinde. Diesem wird z. B. das Recht eingeräumt, ein Mitglied, das in irgend einer Weise gegen die Gebote Gottes oder der Kirche sich vergangen hat, aus dem Vereine auszuschliessen. Einer der in der Konstitution angegebenen Gründe, die ihn zu diesem Vorgehen berechtigten, war die Versäumnis, Kinder in eine katholische Schule zu schicken, wenn die Möglichkeit, das zu tun, gegeben war. Zum andern war es Vereinen verboten, Picnics oder Bälle zu veranstalten ohne Gutheissung der geistlichen Obrigkeit.

Beachtenswert ist auch die Bestimmung des dritten Artikels, die es jedem Vereine zur Pflicht macht, auszuschliessen, wer "einer Gesellschaft oder Verbrüderung angehört, welche mit den Gesetzen und Einrichtungen der katholischen Kirche in Widerspruch stehen, oder von der Kirche misbilligt werden." Ausserdem verwehrt dieser Artikel die Aufnahme allen Katholiken, die "ihre Kinder nicht in eine katholische Schule schicken, falls es ihnen möglich ist." Nachträglich ausgeschlossen werden sollte auch der, der "nach seiner Aufnahme in den Verein den obengenannten Bedingungen [die wir nur teilweise angeführt haben] nicht entsprach."

Von besonderer Bedeutung für die Kenntnis der Geschichte und des Geistes unseres C. V. sind die unter Artikel VI. angeführten "Verpflichtungen und Rechte der angeschlossenen



Vereine gegen einander und gegen den Bund." Es heisst da:

„§ 1. a. Sollte ein dem Central-Verein angeschlossener Verein durch pestartige Krankheit oder durch unverhältnismässig zahlreiche Aufnahme zureisender Mitglieder oder durch ein unverschuldetes Unglück in solche Verlegenheit geraten, dass seinem Bestehen Gefahr droht, so soll ein derartiger Verein das Recht haben, sich an den Präsidenten des Central-Vereins zu wenden, damit dieser den angeschlossenen Vereinen die Sachlage mitteile und dieselben zu einer freiwilligen Unterstützung auffordere. Die betreffenden Vereine sollen dieser Aufforderung Folge leisten.“

Die Bestimmung, was im Falle einer pestartigen Krankheit zu tun sei, erinnert an die Tage der Choleraseuchen, die den zwischen 1840 und 1875 Eingewanderten so viel Trauer und Tränen verursachten. Weitere Bestimmungen des Artikels VI. atmen denselben Geist christlicher Nächstenliebe, der einen Vergleich mit dem Verhalten der Christen während der ersten Jahrhunderte der Kirche wohl zulässt. So. z. B. der folgende Paragraph:

„Jeder Lokalverein ist verpflichtet, die Vereinsmitglieder der angeschlossenen Vereine, wenn solche sich auf Reisen befinden und in irgend ein Unglück geraten, in Schutz zu nehmen und ihnen die nötige Hilfe angedeihen zu lassen, falls jene Mitglieder ihre rechtmässige Reisekarten vorzeigen.“

Studium der Schriften und Protokolle des C. V. gewähren vielfach Freude; und mag man noch so oft glauben, man habe die Geschichte des C. V. erschöpft, so findet man doch immer wieder neue Beweise des vielseitigen Wirkens unseres Verbandes. Die besprochene „Gemeinschaftliche Constitution“ war uns z. B. bisher unbekannt. Das btf. Exemplar, aus dem wir unsere Angaben schöpften, war bis zu seinem Tode im verflossenen Jahre im Besitz des Hrn. Bernhard Dockendorff zu LaCrosse, Wisconsin. Nach dessen Ableben wurde die wohlerhaltene kleine Schrift der C. St. von Hrn. F. J. Dockendorff, Generalsekretär des C. V., überwiesen.

### Vernehmet Kolpings Stimme!

Bei einer früheren Gelegenheit wiesen wir darauf hin, zu Racine in Wisconsin habe vor über 70 Jahren ein Gesellenverein bestanden, der sich eines eigenen Heims erfreute und dies zu Unterrichtszwecken benutzte. Nun sind wir in der Lage, Kolpings eigene Worte über denselben Verein anzuführen, und dazu wichtige Äusserungen über einen Gegenstand, der uns gegenwärtig wieder interessieren sollte.

In dem am 2. März, 1861, ausgegebenen Heft der von Kolping redigierten „Rheinischen Volksblätter“, heisst es:

„Aus Racine, Nordamerika, haben wir Briefe und Drucksachen erhalten, welche uns die erfreuliche Kunde von der Regsamkeit und dem Fortblühen der dortigen Gesellenvereine überbringen.“

Darauf geht der hervorragende Organisator und Soziologe auf die Frage der Anpassung des Gesellenvereins an amerikanische Umstände und Zustände ein. Er schreibt darüber:

„Indem man in Nordamerika das Wesen des Vereins und die Hauptstatuten desselben beibehalten, hat man ihn der äusseren Form nach den amerikanischen Verhältnissen angepasst, wogegen wir nicht einmal nichts zu erinnern haben, sondern glauben, es liege im Interesse der Sache, die Landeseigentümlichkeiten, in soweit sie nur zum Guten dienen können, auch im Vereinsleben zu schonen und sogar unter Umständen zu pflegen. Wogegen wir nur aus allen Kräften uns erklären müssten, wäre das Betonen einer bestimmten Nationalität im Vereine, und zwar in dem Sinne, dass dadurch das allgemeine brüderliche Band gelockert oder endlich gar zerrissen würde. Wir respektieren jedes gute Recht, aber das erste Recht bleibt uns der gemeinsam katholische Glaube, der weit über alle Nationalitäten geht, und die gemeinsame katholische Liebe, die keinen Unterschied der Stämme und Völkerschaften kennt.“

Der fernste Amerikaner des Westens, erklärt Kolping des weiteren, sei ihm im Vereine gerade so lieb, wie der katholische Wallache am östlichen Saume seiner Vereinskette. „Beide sollen im katholischen Gesellenverein wie Brüder angesehen und behandelt werden, als ob's unsere eingeborenen Landeskinder seien.“ Ja, Kolping schliesst die Mitteilung mit der bedeutsamen Erklärung:

„Wer damit und mit uns also hierin nicht einverstanden ist, muss das Vereinsrecht quittieren und auf seinen Segen verzichten.“

Kolping hat eben viel mehr getan, als nur ein Vorbild der Y. M. C. A. gestiftet. Niemand hat zu seiner Zeit diesen deutschen Priester einen „grossen Soziologen“ geheissen; wie ja auch Franz v. Assisi unter seinen Zeitgenossen nicht als „Reformator“ auftrat und bekannt war. An uns aber liegt es, die Lehren beider auch soziologisch auszunutzen. Die Gesellenhäuser werden für uns dann nicht nur als Herbergen und Erholungsstätten Geltung besitzen, sondern Zellen sozialer Gesundung sein, wie es in Kolpings Absicht lag.

### Zur Frauenfrage.

Die im Maiheft unserer Zeitschrift veröffentlichte Ankündigung des Aufsatzes „Der Vater als Haupt der Erziehung“ habe ihn sehr gefreut, erklärt unser deutscher Mitarbeiter „Dr. Christ.“ Nur zu oft werde, selbst in katholischen Zeitschriften, von einer „Gleichberechtigung“ der Frau gesprochen, obgleich dies in jüngster Zeit noch von Pius XI., in der Enzyklika Casti connubii, scharf zurückgewiesen worden sei. Leo XIII. aber stellte in dem Rundschreiben über die Ehe fest, dass die Frau dem Manne „Gehorsam und Ehrfurcht“ schulde; die Ehe sei zwar eine kleine, aber doch eine wirkliche Gesellschaft, die ohne Autorität nicht zu bestehen vermöge.

Dem fügt Dr. Christ noch hinzu:

„Der Mangel der väterlichen Autorität hat auch die Verwilderung der Jugend mit herbeigeführt. Darum kämpfen auch alle alten katholischen Soziologen gegen das Staatszwangsschulmonopol, das dem Vater das Erziehungsrecht streitig macht.“

Beigefügt waren dem Schreiben Aussprüche der Apostel über diesen Gegenstand, gesammelt



unter dem Titel "Etwas für 'katholische' und für nichtkatholische Frauenrechtlerinnen." Obgleich es sich, wie gesagt, um Apostelworte handelt, so gehen wir eine Wette ein, dass niemand es wagen würde diese Aussprüche in einer Versammlung katholischer Frauen unseres Landes vorzubringen und zu befürworten, d. h. in ihrer Gesamtheit:

„Desgleichen sollen sich auch die Weiber in anständiger Kleidung mit Schamhaftigkeit und Sittsamkeit schmücken, nicht mit geflochtenen Haaren oder Gold oder Perlen oder kostbarem Gewande:

sondern, was sich ziemt für Weiber, die Gottesfurcht an den Tag geben durch gute Werke.

Das Weib soll sich stille halten und lernen mit aller Untertänigkeit,

zu lehren aber gestatte ich dem Weibe nicht, noch sich zu erheben über den Mann, sondern sie soll sich stille halten;

denn Adam wurde zuerst geschaffen, danach Eva:

und Adam ward nicht verführt, das Weib aber ward verführt und fiel in Uebertretung.

Sie wird aber selig werden durch Kindergebären, wenn sie im Glauben und in Liebe und Heiligung und Sittsamkeit verharret." (1. Timoth. 2, 9-15.)

„Die Weiber sollen in den Versammlungen schweigen; denn es ist ihnen nicht gestattet zu reden, sondern sie sollen untätig sein, wie auch das Gesetz sagt.

„Wollen sie aber etwas lernen, so mögen sie zu Hause ihre Männer fragen; denn es steht dem Weibe übel an, in der Versammlung zu reden." (1. Kor. 14., 34, u. 35.)

„Denn der Mann ist nicht vom Weibe, sondern das Weib vom Manne;

auch ist der Mann nicht des Weibes wegen geschaffen, sondern das Weib des Mannes wegen." (1. Kor. 11, 8.)

Ist das nicht der Gipfel der Rückständigkeit? Und doch eben die Frauen, an die diese Worte gerichtet wurden, halfen die Kirche mit entwickeln. Frauen, von denen man sprechen wird, nachdem alle Frauenrechtlerinnen unserer Tage, Opfer der unglückseligen Gleichheit des 18. Jahrhunderts, längst werden vergessen worden seien. Darin liegt anscheinend ein Widerspruch; er ist jedoch nicht grösser als der, den uns jede Weizenähre vor Augen führt. Es musste ein Weizenkorn vergehen, damit neue Frucht werde, Brot und Nahrung für viele.

### Vorbedingungen für die Erneuerung der Gesellschaft.

Zu den beachtenswerten Neuerwerbungen unserer Bibliothek aus jüngster Zeit gehört der achte Jahrgang der "Rheinischen Volksblätter für Haus, Familie und Handwerk. Herausgegeben und redigiert von Adolf Kolping, Domvikar und Präses des katholischen Gesellenvereins."

Als Motto führten diese Blätter den Spruch: "Religion u. Arbeit ist der goldene Boden des Volkes." Unsere Demagogen sprechen anders; und nicht nur sie. Es giebt Katholiken, die noch auf Religion halten, wie auf Feuerversicherung, die für die religiöse und sittliche Pflicht und Bedeutung der Arbeit kein Verständnis beweisen. In dieser Hinsicht lassen sie sich von

Arbeiterführern beraten und von der Tagesmeinung. Die Gesinnung weiter Kreise unseres Volkes ist daher auch bereits in Hinsicht der Arbeit eine durchaus proletarierhafte, und mit Proletariern vermag man die Gesellschaft nicht zu erneuern. Der Statthalter Christi dringt daher mit an erster Stelle auf die Entproletisierung der Massen, als Vorbedingung des Neubaus der Gesellschaft, und an diesem muss sich auch die Kirche beteiligen. Allein vermag sie die grundlegenden Reformen jedoch nicht durchzuführen. Es wachsen keine Rosen auf vergiftetem Boden, und weder die Familie noch die Stände vermögen zu gedeihen in einer auf falschen Grundlagen beruhenden und von heidnischen Beweggründen geleiteten Gesellschaft.

### Unser europäisches Hilfswerk 1914-15.

Mehrmals wurde im Laufe des letzten Jahres in reichsdeutschen Zeitschriften auf das im Herbst 1919 begonnene Hilfswerk des Central-Vereins zum Besten Deutschlands und Oesterreichs hingewiesen. Es steht auch unter unseren Mitgliedern noch im frischen Andenken. Ganz vergessen scheint dagegen sowohl drüben wie auch bei uns die auf der Generalversammlung zu Pittsburgh im Jahre 1914 begonnene Sammlung für die Kriegsnotleidenden der soeben genannten Länder.

Wie Joseph Frey, weiland Präsident des C. V., am 8. August 1915 berichtete, hatte die Sammlung bis dahin in runder Summe \$55,000.00 ergeben. Davon waren \$45,651.00 bereits nach drüben geschickt worden, und zwar für folgende Zwecke:

Msgr. Friedrich Graf Spee, Köln, für freiwillige Kapläne, \$100;

Pfarrer J. Mayer, London, für in Not geratene deutsche Katholiken, \$251;

Borromäus-Verein, Bonn, für Soldaten-Lektüre, \$100;

Hochwst. Bischof von Strassburg, \$300;

Hochwst. Bischof von Metz, \$250;

Dr. S. (der auf einem schwedischen Dampfer nach Deutschland zurückkehrte) als Beitrag zur Bestreitung der Reisekosten, \$100;

Den Erzbischöfen von Wien, Gran, Köln, Breslau u. München, u. d. Central-Stelle M.-Gladbach (für Oberammergau), \$41,200;

Für Kriegsgefangene in Sibirien, \$350;

Für Ost-Preussen, an den Bischof von Ermland, \$3000.

Zusammen \$45,651.00 laut Bericht des Hrn. Frey an die 60. zu St. Paul abgehaltene Generalversammlung des C. V.

Dank dem Verständnis und Entgegenkommen der Beamten des St. Georgs Zweigs No. 74, Western Catholic Union, Chicago, schloss sich dieser Verein nun der Kath. Union von Ill. an. Herr Alex. Haag, eines unserer eifrigsten Mitglieder in Chicago, war bemüht, den Anschluss zu vermitteln.



Und wir haben noch nicht einmal ein würdiges kath. Seemannsheim!

Nicht selten fühlt man sich beschämt als Katholik eines Landes, dessen Bürger es noch vor etlichen Jahren prahlerisch das reichste der Welt nannten, wenn man erfährt, was unsere Glaubensbrüder in einem der heimgesuchtesten Länder der Welt fertig bringen.

Wir besitzen z. B. noch nicht ein würdiges kath. Seemannsheim. Seemannspastor Reinhold hat dagegen deren bereits zwei in Deutschland eröffnet. Das Hamburger Seemannsheim ist geradezu mustergültig; und nun besitzt es sogar eine eigene Kapelle. Wir lesen darüber im Juniheft der "Seemannspost, Mitteilungsblatt für katholische Seeleute":

„Am 27. März konnten wir in schlichter Weise unsere neue Kapelle einweihen... Ein herrlicher stimmungsvoller Raum. Aus dem tiefroten Tonfussboden wachsen die lichten Wände mit ihrem hellen grauen Putz und dem einfachen schlichten Altar hervor. Fenster in tiefem Blau und Rot spenden ein mildes, weihvolles Licht. An der Hauptwand ragt das über 2 Meter hohe Kreuz mit dem herrlichen Christus von Professor Kamps. An der linken Wand grüsst uns milde 'Maria Meeresstern' mit dem Kind, von der Hand des englischen Benediktiners Theodor Bailly, und neben der schön geformten Tür und dem Eingang zur Beichtkapelle hängt das Erlöserbild von Otto Grassl. Der Altar ist zum Volke gewendet, sodass der Priester auch äusserlich mit der feiernden Gemeinde eine Einheit bildet. Wir haben schon zusammen dort die Karwoche gefeiert und unsere Maiandachten gehalten. An jedem Sonntag ist deutsche Gemeinschaftsmesse mit kurzer Ansprache um 11 Uhr, also zu einer Zeit, die es den Seeleuten ermöglicht, hierher zu kommen. Hoffentlich findet sich auch sonst einmal ein stiller Beter mit seinen Anliegen in der Kapelle des 'Göttlichen Erlösers' ein.“

Wir würden glauben, wunder etwas erreicht zu haben, wenn wir fremden Seeleuten ein sog. Klubzimmer in einem düsteren 'Basement' zum Aufenthalt anweisen würden. Und dann in der Kapelle Kitsch anstatt Kunstwerke!

### Kath. deutsche Schiffsmannschaften in der Bostoner Hl. Dreifaltigkeitskirche.

Zweimal während des jüngsten Aufenthalts des deutschen Kreuzers 'Karlsruhe' im Bostoner Hafen, beteiligten sich katholische Mitglieder der Mannschaft in der Hl. Dreifaltigkeitskirche am Gottesdienst, und zwar am 13. u. 20. Mai. Wie der "Monatsbote" jener Gemeinde berichtet, wurden die Gäste im Casino bewirtet. Auch die Mannschaften des Kreuzers, die in einer protestantischen Kirche dem Gottesdienste beigewohnt hatten, wurden eingeladen, sich in der Halle der deutschen katholischen Gemeinde zu erfrischen.

„Die Mannschaften machten,“ so berichtet der "Monatsbote", „einen ausgezeichneten Eindruck, und zwar ausnahmslos. Besonders fielen auf die frischen Gesichter und klaren Augen. Ihr Betragen war musterhaft, nicht nur in der Kirche sondern auch in der Halle.“

Die Bostoner Zeitungen seien gewiss nicht deutsch-freundlich; aber das Lob über die musterhafte Aufführung der Mannschaft des Kreu-

zers sei allgemein, heisst es an derselben Stelle; auch nicht ein Mitglied der Besatzung habe Grund zur Klage gegeben.

Auffallen muss andererseits, dass, während bei früheren Empfängen der deutschen Gesandten und der deutschen Flieger, der Pfarrer der deutschen Nationalkirche zu Boston als Ehrengast eingeladen war, er diesmal vollständig ignoriert wurde. Wie der "Monatsbote" berichtet, scheint kein Katholik zu den vom deutschen Gesandten und dem deutschen Generalkonsul zu Ehren der Besatzung des Kreuzers veranstalteten Empfängen hinzugezogen worden zu sein.

Immer wieder die alte deutsche Zwietracht und der Versuch, die deutschen Katholiken auszuschalten. Und dann wundert man sich, dass das "Auslanddeutschtum" nicht so recht ge-  
deihen will!

### Vom St. Josephs-Verein in Sydney, N. S. W.

Die gar nicht zahlreichen deutschen Katholiken in Sydney, New South Wales, und Umgegend taten sich vor mehreren Jahren in der St. Joseph Bruderschaft zusammen. Aus dem jüngst veröffentlichten fünften Jahresbericht erfahren wir nun, dass man eine Namensveränderung vorgenommen und den Titel in St. Joseph Verein abgeändert habe.

Die kleine, aus Männern und Frauen bestehende Schar, betätigt sich recht brav nach verschiedenen Richtungen hin. So beschloss man z. B., man wolle auf dem Grundstück, wo die Vereinsversammlungen abgehalten werden, einen Kreuzweg errichten und diesem Wege entlang Bäume pflanzen. Mit dem eben erwähnten Teil des Beschlusses hat man bereits ernst gemacht; sobald die Bäume beginnen Schatten zu werfen, will man auch die Stationen errichten.

Durchschnittlich beteiligten sich an jeder Versammlung 60 Mitglieder. Vorträge und Vorlesungen beleben diese Zusammenkünfte. Patres und Brüder der Gesellschaft vom göttl. Wort unterstützen die Bestrebungen des Vereins, während ausserdem durchreisende deutsche Missionare anderer Ordensgenossenschaften stets willkommene Gäste sind.

Nun will man noch dafür sorgen, dass die Kinder der Mitglieder Unterricht in der deutschen Sprache erhalten. Ausserdem beabsichtigt man "Die Brücke", ein in Australien erscheinendes deutsches Blatt, dazu zu benutzen, alle deutschen Katholiken des weiten Landes in einen Bund zusammen zu schliessen. Wir haben dem Verein zu diesem Vorhaben Glück gewünscht und die Hoffnung ausgesprochen, es möge gelingen, was unser C. V. im Jahre 1855 so glücklich begonnen und bis auf den heutigen Tag weitergeführt hat.

Wie uns der Sekretär des Vereins, Hr. C. J. Bauer, mitteilt, ist man der Central-Stelle dankbar für die dem St. Josephs Verein zur Verfügung gestellten freien Flugblätter.

Ein Missionar auf der Insel Madagaskar schreibt uns:

„Ihr so gut durchdachtes 'Central-Blatt' lese ich immer mit Genuss. Auch gebe ich es einigen gebildeten Freunden zum Lesen.“



### Aus unserer Missionspost.

Einzig in der Absicht, uns Mitteilung zu machen über die Verwendung der ihr von der C. St. zugeschickten Medikamente, schreibt uns die ehrw. Schwester M. Lutwina, C.P.S., aus dem Kilimanjaro-Gebiet in Ost-Afrika:

„Wir hatten und haben eigentlich noch eine Masern-epidemie. Alle Kinder hier auf unserer Mission und ebenso die Auswärtigen waren davon befallen. Sie litten an starkem Fieber und ausserdem stellte sich Lungenentzündung und sogar Dysenterie ein. Weil ich nun so glücklich war, die mir von Ihnen zugeschickten Medikamente zu besitzen, vermochte ich den armen Leuten zu helfen.“

Schwester Lutwina ist bestrebt, nebst dem bereits bestehenden kleinen Krankenhaus eine „Maternity Ward“ einzurichten. Doch will es damit nicht recht vorwärts gehen, weil die Mittel fehlen (in den ersten Monaten dieses Jahres wurden vier Wöchnerinnen im Hospital versorgt). Dem Schreiben nach zu urteilen, beabsichtigt Schw. Lutwina eingeborene Frauen als Hebammen auszubilden:

„Ich vermag den Unterricht noch nicht zu beginnen, weil noch so manche Dinge mangeln. Diese muss ich mir zuerst beschaffen. Jedoch, ich hoffe, dass es mir nach und nach gelingen wird, dies zu tun und meine Absicht auszuführen.“

\* \* \*

Aus unserer Grossstadtpresse wird niemand gewahr, dass gewisse Provinzen Chinas sich seit mehreren Jahren bereits in den Händen chinesischer Bolschewisten befinden, die ganz nach russisch-bolschewistischer Art hausen. Wie es dort in Wirklichkeit aussieht, erfahren wir immer wieder aus den Schreiben des Apostol. Präfekten von Tingchow, hochwst. Egbert M. Pelzer, O.P. Dieser schrieb nun der C. St. jüngst:

„In unsre armselige Lage ist nun endlich ein Hoffnungsstrahl gefallen, denn Kanton und Nanking scheinen gemeinschaftlich den Roten zu Leibe zu rücken. Unser hiesiges Militär hat die nächste Umgebung schon etwas gesäubert. Wenn nicht wieder ein chinesisches unberechenbares Etwas alle schönen Pläne jäh über den Haufen wirft, dann könnte es dieses Jahr vielleicht zu einem Umschwung kommen.“

„Neuerdings haben die Roten bei ihrem letzten Einfall in Nordfukien einen spanischen Dominikaner gefangen genommen und in meine Nachbarschaft entführt. Er schreibt aus seiner Gefangenschaft tapfer, man solle für ihn nur kein Lösegeld zahlen, im übrigen gehe es ihm gut. Leider besteht nun der Plan bei der Regierung, die Roten schrittweise gerade in dieser Gegend zusammenzudrücken und dann mit Flugzeugen und Gasbomben das Vernichtungswerk zu vollführen.“

\* \* \*

Unsere Missionskasse vermag gegenwärtig allerdings nur kleine Summen unter die Missionare zu verteilen. Doch diese gelten zur Zeit doppelt. Der als tüchtiger Missionar bekannte Franziskaner P. Ceslaus Boedefeld schreibt uns daher aus der Provinz Shantung in China:

„Die Gabe kam erlösend, da ich mich mit meinen Katechisten und Lehrern in grosser Not befinde. Der löb-

liche Central-Verein hilft also noch, wenn die übrige Welt auch versagt.“

\* \* \*

Noch immer fehlen den chinesischen Priestern der Apostolischen Präfektur Lintsing, Shantung, Breviere und Missale. Daher wendet sich nun der hochwst. Apostol. Präfekt Gasper Hu nochmals an die C. St. mit der Bitte ihm solche zu besorgen. Er schreibt:

„Es würde mich sehr freuen, wenn ich alle unsere achtzehn Priester mit römischen Brevieren und Missalen versehen könnte. Sicherlich werden Sie uns weiter helfen, wenn es Ihnen irgend möglich ist. Sie tun damit ein gutes Werk. Im voraus bereits danke ich Ihnen herzlich für Ihre weiteren, lieben Bemühungen.“

Im selben Briefe dankt uns der hochwst. Hr. Hu für ein schwarzes Messgewand. „In diesen harten Zeiten,“ versichert er uns, „ist jede Hilfe und jede Gabe doppelt teuer.“

\* \* \*

Sollte es denn gar nicht möglich sein, die Hut-Kollekte zum besten der so hart bedrängten Missionen in alle unsere Vereine einzuführen? Mehrere dem C. V. angeschlossene Verbände und Vereine gingen schon längst mit gutem Beispiele voran, aber es fehlt an Nachfolgern.

Mitte Juni schickte uns Hr. Emanuel Drescher, als Schatzmeister, \$10.50 bestimmt für den genannten Zweck „als Ergebnis mehrerer Hut-Kollekten in den Monatsversammlungen des Hudson County (N. J.) Verbandes.“ Ausserdem erhielten wir bei derselben Gelegenheit \$5, gesammelt im St. Joseph Kranken-Unterstützungs-Verein von Union City, N. J. Hr. Drescher bemerkte zum Schluss:

„Wir wollen hoffen, dass es bald besser gehen möge, und dass wir in der Lage sein mögen, wieder grössere Beträge für diesen guten Zweck einschicken zu können.“

Aus den Briefen der Missionäre wissen wir, welchen Wert uns klein erscheinende Gaben gegenwärtig für sie besitzen. So schrieb uns ein erfahrener und erfolgreicher Missionar, Rev. P. John Weig, aus Tsingtao, in China, nach Empfang von \$25:

„Tausendmal herzlich Dank für diese grosse Gabe, womit ich meine Katechisten etc. für anderthalb Monat zu bezahlen vermag. Wirklich, eine grosse und unerwartete Hilfe in den jetzigen schwierigen Zeiten. Ich habe mich hingekniet und für Sie und den hochw. Geber dieser Spende gebetet.“

Der Brief spricht des weiteren von den Aussätzigen, die Pater Weig betreut, und erwähnt dann zum Schluss einen sehnlichen Wunsch des Schreibers:

„Was mir besonders zu Herzen geht ist das Elend so mancher alten Leute, die ganz verlassen sind und vor Hunger und im Schmutz elend umkommen. Möge Gott mir die Freude bereiten, ein kleines Altenheim errichten zu können.“

Mit etlichen hundert amerikanischen Dollars wäre diesem Glaubensboten geholfen.



### Miszellen.

Das für den letzten Band des "Central-Blatts" hergestellte Inhaltsverzeichnis hat uns manche Anerkennung eingetragen. So schrieb der Bibliothekar des Kapuziner-Klosters und -Kollegs zu Mt. Calvary, Wisconsin:

„Es freut uns ungemein, dass endlich ein Inhaltsverzeichnis für das 'C. B. & S. J.' veröffentlicht wurde. Schicken Sie es, bitte, uns sobald wie möglich zu, ebenso die übrigen Indizes, sollten Sie in der Lage sein, diese nach und nach zu veröffentlichen. Wir haben ja die Zeitschrift so gerne, und ein Index dazu ist Goldes wert. Unsere Bibliothek besitzt alle Bände ausser dem ersten.“

Auf der Quartalversammlung des Lechatal-Verbands, abgehalten am 24. Juni zu Limeport, Pa., waren nicht weniger als 17 Gemeinden und Vereine durch 60 Delegaten vertreten, deren Mehrzahl dem feierlichen Gottesdienst in der St. Josephs Kirche beiwohnte. Die Predigt hatte der Hochw. Pfarrer John F. Wiesler, der sich beider Sprachen bediente. Besonders zu bemerken wäre ausserdem, dass sich eine Abordnung des Volksvereins zu Philadelphia und des dortigen Zweigs des Frauenbundes an den Veranstaltungen beteiligte.

Die Versammlung beschloss, die Bewegung zur Unterdrückung sittlich anstössiger Lichtbilder nachdrücklich zu befördern. Für einen guten Zweck wurden der C. St. \$25 überwiesen; für das St. Vinzenz Waisenhaus zu Tacony wurden \$10 bewilligt.

Seit Einführung der Setzmaschine gelingt es dem Druckerteufel zuweilen, gleich eine ganze Zeile zu unterschlagen. So in dem ersten, im Maiheft veröffentlichten Teil der Abhandlung über die "Berufständische Ordnung, aber nicht gewaltsam vom Staat eingeführt!" Weil es sich dabei um eine wichtige Stelle aus der Enzyklika Quadragesimo anno handelt, sei der betf. Abschnitt, er finde sich in der ersten Spalte auf Seite 67, hier nochmals, und nun zwar vollständig, wiederholt:

Wenn auch die Enzyklika "Quadragesimo anno" sagt, dass der Staat hinsichtlich des Gebrauchs des Eigentums „mit Rücksicht auf wirkliche Erfordernisse des allgemeinen Wohles“, die Pflichten genauer umschreiben kann, so betont der Papst doch oft, dass das „immer im Rahmen des natürlichen und göttlichen Gesetzes“ geschehen müsse und überhaupt nur „wo das Bedürfnis besteht und sie nicht bereits durch das Naturgesetz hinreichend bestimmt sind... Das naturgegebene Recht auf Sondereigentum, eingeschlossen das Erbrecht, muss immer unberührt und unverletzt bleiben....“

Einen systematischen Versuch, junge deutsche Katholiken in Brasilien anzusiedeln, unternahm ein deutscher Priester, Kaplan Johannes Beil, ein Berliner. Er gründete vor anderthalb Jahren in St. Catharina die Jugendgemeinschaftssiedlung Heimat-Timbo.

Allerdings werden die jungen Leute, die sich

zur Auswanderung entschliessen, nicht sofort in die Wildnis geschickt. Sie werden, ehe sie Deutschland verlassen, im Kloster Beuron während vier Wochen im Arbeitsdienste ausgebildet und treten erst dann, und zwar gruppenweise, die Reise in das ferne Land an.

Zur Zeit befinden sich etwa 150 unverheiratete kath. junge Menschen in der Heimat-Timbo, die zunächst zwei Jahre lang im Walde arbeiten, worauf sie als Eigentümer auf 100 Morgen Land angesiedelt werden. Sowohl ein Holzhaus als auch etwas Vieh wird dem neuen Besitzer ebenfalls zugeteilt; der Kolonist ist nun vollgültiges Mitglied der Genossenschaft, Eigentümer des inzwischen erstellten Gemeinschaftsguts. Jeder Beteiligte bezahlt ein Tausend Mark ein und muss ausserdem die Unkosten der Ueberfahrt tragen.

### Vom Büchertisch.

Trempte, Hellmut, Das Deutschtum in Ohio bis zum Jahre 1820. Inauguraldissertation. Im Jahrbuch der Deutsch-Amerikanischen Historischen Gesellschaft von Illinois. Band 32 der Deutsch-Amerikanischen Geschichtsblätter. 566 S. Chicago 1933, S. 155-410.

Der starke deutsche Einschlag in Ohio macht eine Untersuchung über deutsche Einwanderung und deutschen Einfluss in diesem Staat besonders wünschenswert. Der Verfasser beschränkt sich auf die Zeit vor 1820, überlässt also eine Behandlung des deutschen zahlenmässigen und kulturellen Erstarkens der wichtigeren Zeit nach 1820 weiterer Forschung. Vor allem behandelt er die Tätigkeit der Herrnhuter oder Mährischen Brüder, denen er die erste Besiedlung des Staates zuschreibt (S. 193) und somit diese ihre Besiedlung zu einem deutschen Verdienst macht.

So ehrenvoll dies gewiss für uns Deutsche wäre, so geht dies jedoch nicht mit einem Federstrich zu machen, indem man die französischen Handels- und Militärposten als Siedlungskerne einfach streicht. In der Besiedlung Amerikas wie jedes Landes, auch Deutschlands, hatten sie ihre grosse Bedeutung und Bestimmung; waren sie ja überall die Kerne, um die sich Handwerker wie Siedler festsetzten. Dies gilt auch von jenem, zuerst französischen, gewaltigen Gebiet zwischen Kanada, den Grossen Seen bis zum Mexikanischen Meerbusen, das wenn auch nur mit wenigen Militärposten von Quebec über Pittsburgh (Fort du Quesne), und nördlich, von Detroit über den Wabash (Post de Vincennes) und weiter nördlich den Mississippi entlang (Prairie du Chien, St. Louis) besetzt war. Wenn diese Festungswerke nach dem Krieg von 1755-60 fielen, so haben sie doch einmal bestanden und ihren Einfluss ausgeübt. Sie wurden nur später von den englischen und darauf von denen der Union abgelöst.

Will man sie aber nicht zählen, dann bleibt immer noch der von T. nicht erwähnte Ansied-